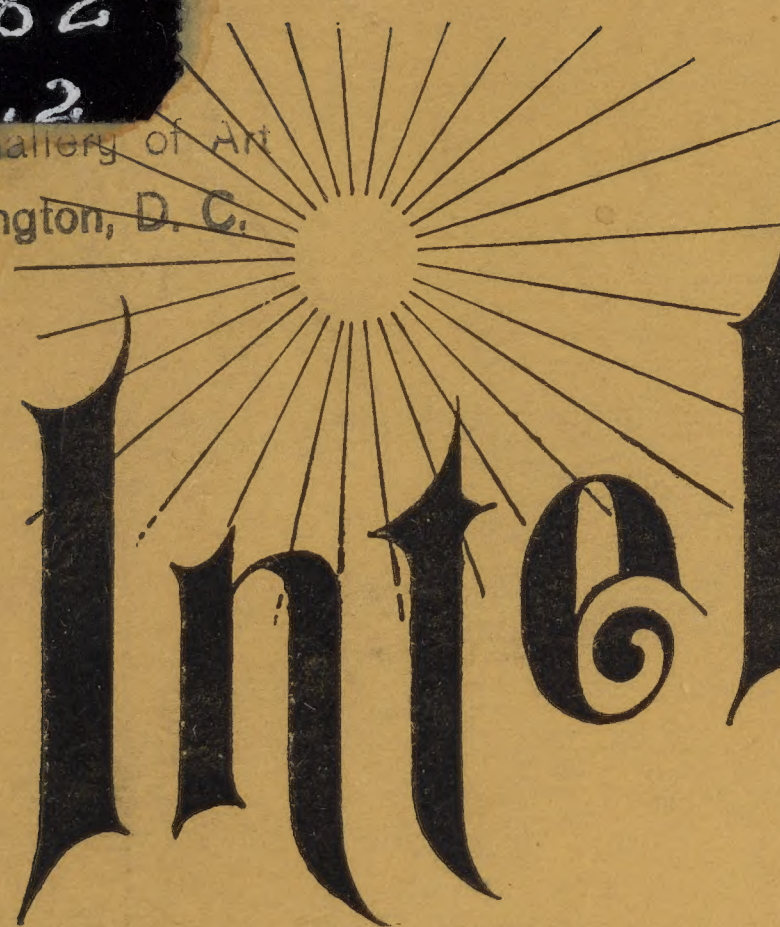


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THE METAPHYSICAL MAGAZINE—IN NEW FORM

DEVOTED TO

THE ADVANCED THOUGHT OF THE AGE

Scientific, Philosophical, Psychic, and Occult

LEANDER EDMUND WHIPPLE, EDITOR

VOL. VII

No. 2

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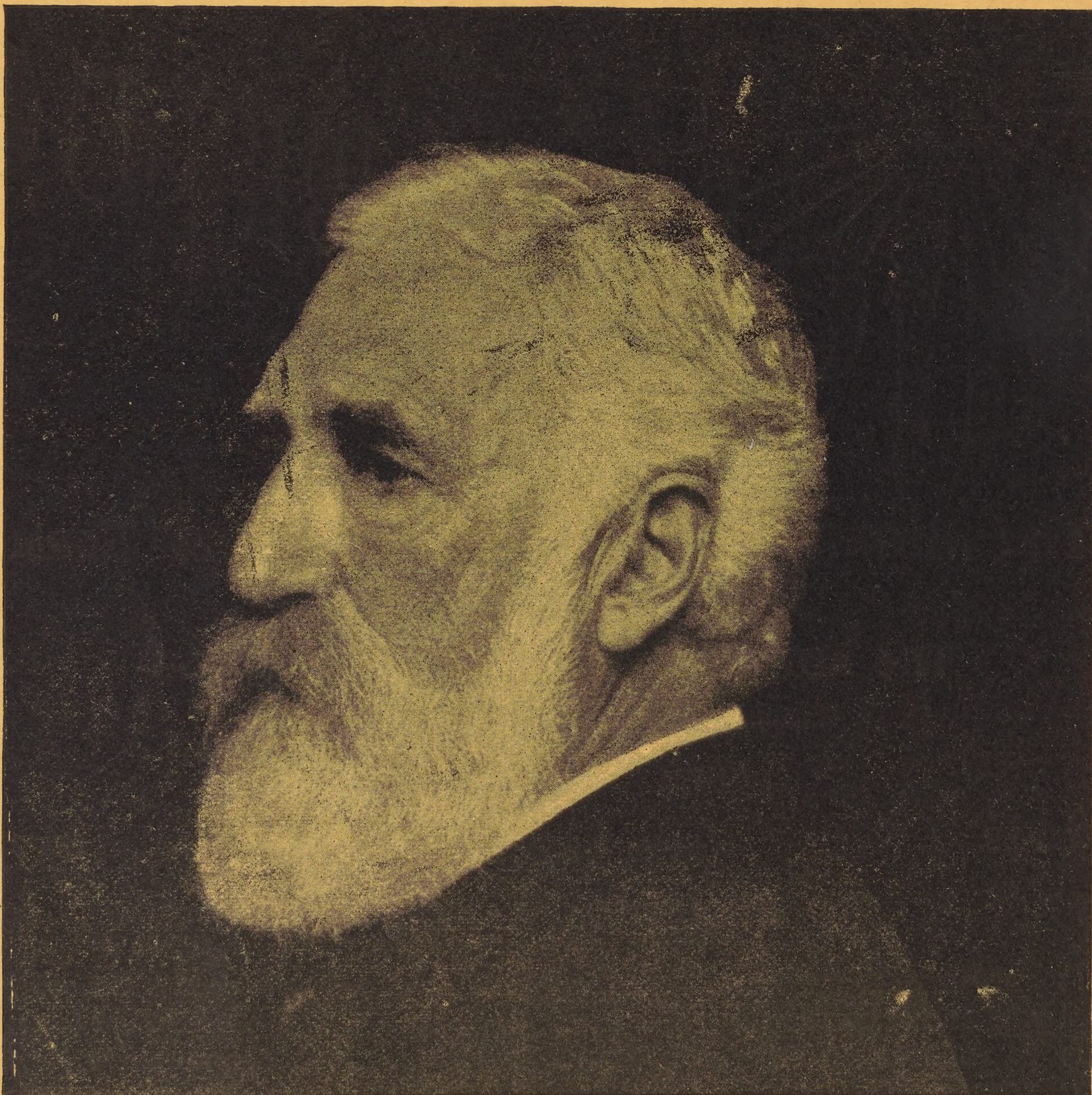
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N. B. After January 1, 1898, the price of back numbers of "INTELLIGENCE" will be 25 cents each.

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PRESS COMMENTS—*Continued.*

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PRESS COMMENTS—*Continued.*

To all to whom the scientific, philosophical, psychic, and occult appeal, INTELLIGENCE comes as a welcome monthly visitor. . . . While it soars at times into heights beyond the vision or comprehension of the average reader, it always contains something to arrest the judgment of thoughtful men and women on many mooted subjects. Right or wrong, the contributors to its pages are fearless, plain, conscientious, and able, and are entitled to be heard.

—*The Herald, Syracuse, N. Y.*

It has been a question among the readers of INTELLIGENCE whether it could furnish its rare treats from the finest minds every month, on the small price it has been charging the past six months, and the result every intelligent reader expected has come. The November number announces still further improvements, with a change of price to \$2, little enough for this first-class magazine. . . . The change begins with the January number, and many fine things are in preparation for future numbers.—*The Hartford Times, Hartford, Conn.*

Among the infinite number of interesting events which mark this jubilee year of 1897, we notice the advent of a new magazine, INTELLIGENCE, edited by Leander Edmund Whipple, of New York. It is the successor of THE METAPHYSICAL MAGAZINE, which has so delighted book lovers during the past two years, being devoted to the interests of intellectual research in the rich fields of science, philosophy, psychology, and occultism. In the June number of INTELLIGENCE there is a pleasing portrait of the editor, Leander Edmund Whipple. This is a face indicative of keen intellect and indomitable energy, also clear insight into human character, qualities extremely useful, not to say necessary, in a man of Mr. Whipple's position, that of a leader and teacher of human thought. In this age when everyone is striving to enlarge his or her mental horizon, and in pursuance of this object makes plunges into unknown seas of knowledge and speculation, the desire for culture sometimes causes zeal to outrun discrimination. It is well, then, to have such master minds to collect, arrange, and revise the materials for consumption, and who, by judgment, discretion, and power of leadership, are capable of directing the learner's steps to profitable study and research. We consider that many who have not the time, for instance, to arrange for themselves a regular course of study, might do well to place themselves, as it were, under the tuition of an able purveyor of mental food like Mr. Whipple, to present them month by month with carefully chosen dishes of intellectual nourishment, and gradually introduce them to realms of thought and feeling calculated to strengthen and enlarge the natural capacity for a better understanding of the higher phases of activity in life, that a number of clever minds unwittingly possess.

—*The Palmist, London, England.*

Representing no organization, party, or sect, occupying the foremost position in the world of thought of any magazine printed in America if not anywhere else, recognizing the fact that ideas grow and develop in the human mind and finally rule the world, INTELLIGENCE occupies a high plane among the periodicals of the time. The trouble with most reform publications is that they have been destructive rather than constructive—breakers rather than builders in the world of thought—but the editor of INTELLIGENCE declares it to be his purpose henceforth "to make it more than ever a great reform organ for the true advancement of knowledge of the Right in every phase of religion, philosophy, science, and art." It is a magazine of high character and noble determination, and in its chosen field holds a unique position, one which, so far as we know, is occupied by no other publication. . . . Bound to no school, having no special fad, with no preconceived opinion to uphold by the distortion of newly discovered truth, but believing that only by establishing the Right can wrong be displaced, INTELLIGENCE enters a field of labor that is peculiarly its own. Its faith in the Right is supreme. . . . This new literature dignifies, exalts, and ennobles humanity, for it presents the inherent godliness of man and his moral and spiritual responsibility, and does not worship at the altars of gloomy superstition, or of uncertain tradition, but at the shrine of Truth—the Truth of to-day. The Soul is nourished by thought. Newer and truer and better thoughts are all the time coming into the receptive minds of men, or else there would be no progress. To be placed once a month in touch with this thought, and to find pleasure in it, is worth much to the aspiring Soul. We are quite enthusiastic over INTELLIGENCE. . . . Its eighty finely printed pages afford more mental pasturage than can be found in any other periodical form.

—*The Morning Patriot, Jackson, Mich.*

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[TRANSLATION.]

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SCIENTIFIC, PHILOSOPHICAL, PSYCHIC, AND OCCULT

LEANDER EDMUND WHIPPLE, Editor

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INTELLIGENCE.

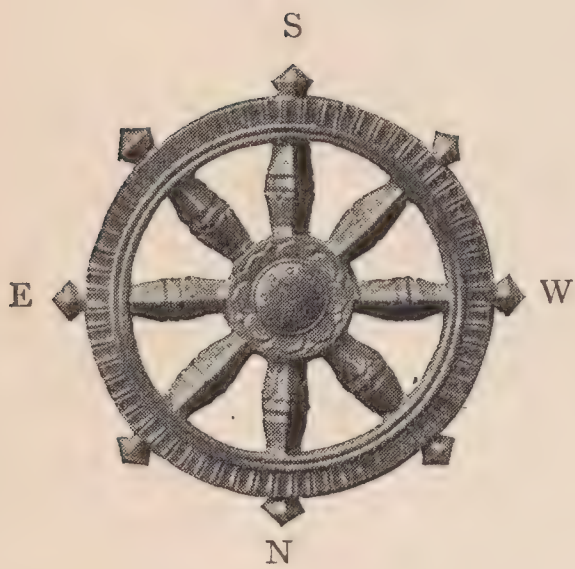
VOL. VII.

JANUARY, 1898.

No. 2.

THE ORIGIN OF SYMBOLISM.

(II.)



The Mystic Wheel of the decad of deific energies, showing eight directions of vibration, also the "Inner" (Lotus) and the "Outer" (Hidden). Japanese; bronze gilt.—Author's collection.

The nativity of symbols is unmistakably wrapped up in the origin of civilization, or the first conscious organized exercise of mind to conquer environment for a benefic purpose.

The superiority of man as an agent of the Infinite God is everywhere exemplified in his art, which is always found to be superior to the art of nature, and complementary thereto. Therefore, whenever one is called upon to determine where and when the early blossoming of the human mind reached a stage of conscious effort of a civilizing nature, we look first into the artis-

tic remains of the various communities of the far distant past, and study the dawn of beneficent purpose and the ideals of ethical existence. The first ideas of man were communicated by signs and symbols as yet imperfectly understood.

The origin of civilization, and the correct interpretation of the symbolical language of the races upon this subject, will be the first question on the broad bulletin of the coming century; and the answer to this problem will, to my mind, be scientific, and tend in broad

channels to unify our conceptions of the universe and to bring man nearer to his Maker.

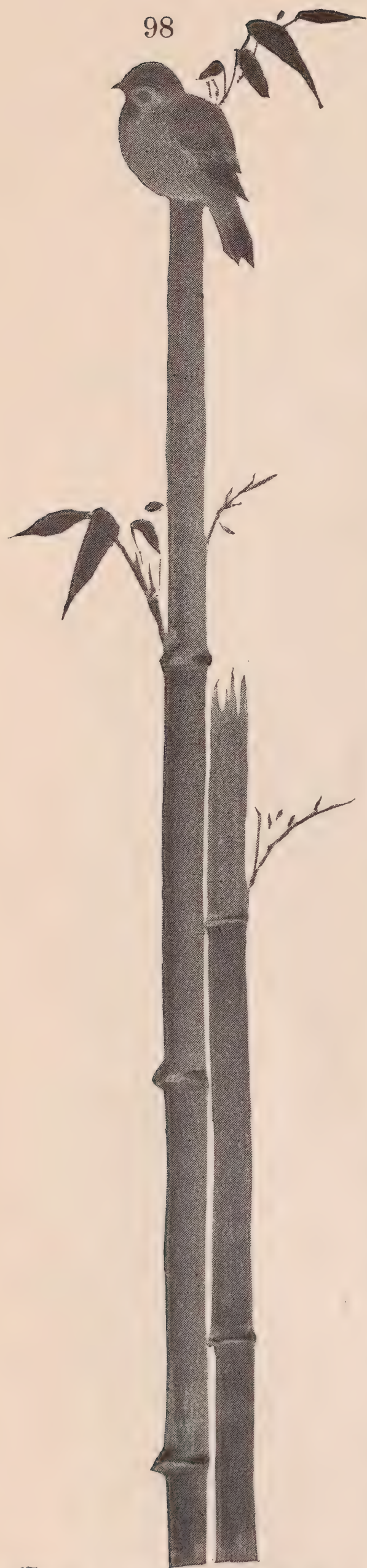
As the cradle of humanity, various localities are at present assigned among the fertile borders of the deltas of the chief rivers of the globe where great cities have been known to exist; and most valuable remains of human activity have been recently unearthed in the valleys of the Nile and Euphrates rivers, where, amidst the débris of forgotten centuries, wonderful writings, art-treasures, and inscriptions have been found which evince a high state of refinement, and throw much light upon the hidden paths and the achievements of generations of men long entombed.

Active research for archæological specimens of the industry and art of primitive peoples is now being greatly extended, to include the favored regions of Persia, India, China, and America, and many archæologists have been deeply impressed by the evidences of a past unique civilization shrouded in the vast fields of crumbling edifices and monuments of symbolical lore known to exist in Central America.

Some reputable savants seem even inclined to claim that Mexico is in reality the cradle of the great races of mankind, and that its crude symbolism gave the first impulse that resulted in the magnificent fruits of the ethical development of the prehistoric people of Europe and Asia.

Beginning with the realistic and plausible, the formative art of a race always persists in its foremost types; and the memory of it is said never to perish, but to remain a divine heritage that may be moulded into new ideals. The question, then, arises, in which country do we find evidence of the best primitive art, together with the most constant types of symbolical representation of ideas?

The most universal symbol in archæology is, with-



Bamboo Emblem of Longevity, associated with the fourth quarter, from Japanese Kakemono. Author's collection.

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out doubt, the "Sacred Wheel," with its widely distributed attributes. This "Mystic Wheel" has been heretofore persistently taken for a sun-symbol; and "Sun Worship" has been read into the religious formularies of all countries, apparently for no much better reason than its easy grace as a catch-word. Not the sun nor yet the dila-tory moon was the first object of mystery to the wise men of old; but



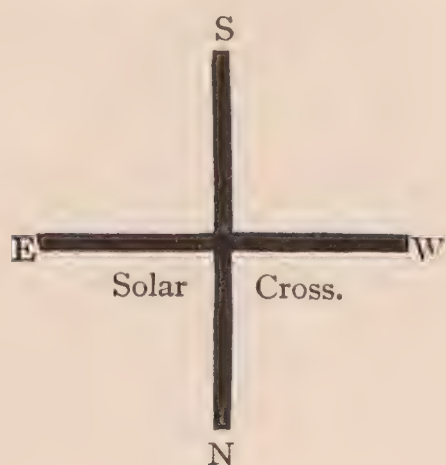
The Symbolical Lotus, first blossom of the foundation of the Image arising from the Caldron of the Elements.

(1) Fire. (2) Lotus. (3) Air. (4) Water.

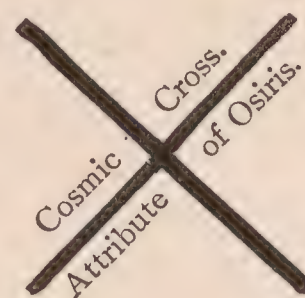
they sought first to know the relationship of things and the principles governing creation, or Life, as the symbolism of primitive man always abundantly proves whenever examined by eyes trained to sweep the entire field.

The "Rise" and also the "Fall" of the "Spirit" is in the material world always a cataclysm, symbolized in all ages by the ever-present solar cross, the universal sign of the spirit's sacrifice and an attribute of the Mystic Wheel. So the first blossom of a conscious

mind was likewise a cataclysmic manifestation of the wisdom of the Infinite God, and intuitively wise within its environment, as befits the divine Logos. Scant honor to the Omniscience inherited by the



Body of the Universe.
Cross of Crucifixion.



Cross of Passion.
Operation of the Law.

Soul to attribute to mankind only the lowest material instincts at the period of his conscious nativity!

The relationship of things, then, is the only object of symbology that would appeal to the wise, and man in relation to the unknown we believe has ever been the chief solicitude of the prophets. The recovery of the lost symbols is necessary to the fulfilment of prophecy. Beginning now at bed-rock, we must realize the impossibility of conceiving of One, Unity, "God," except by having something to contrast it with, making a second term, Duality, "Son." These two, the first free and active, the second enduring and apathetic, are



Ancient Phallic Cross.
Symbol of the Planet Venus.



Triple Greek Cross.
"Ansata," "Solar," "Cosmic" (the terminal often absent).

called "negative" and "positive" respectively, and their difference or connection makes the third term, the Trinity, "Spirit," known in the Christian acceptation as "Father, Son, and Holy Spirit." These three, the knower, the known, and the knowledge, in association with each other can form no more than nine variants ($3 \times 3 = 9$).

The nine relationships are the foundation of our highest conceptions of the constitution of the presence of the Infinite that is all and contains all, the visible universe; and the type is man, in all ages esteemed the ultimate reflection of the Divine mind. "Man reveals God."

We conceive of the Infinite God as Unity, but of a dual nature; for "unity is not a number but all numbers"; of His image as threefold; of the results of His operation, exhibited in natural phenomena, exoteric and plastic, as fourfold. His emanating attributes are neces-



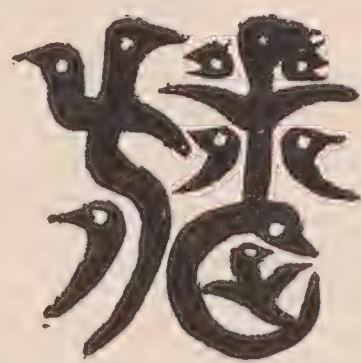
The White Tiger—ruler of the land, crowned with the attributes of the Infinite.—(Tammuz).

sarily limited to nine, the cycle of the greater gods; and this plan was a divine revelation to all alike in the beginning, because the human mind is powerless to conceive a different, consistent plan. This system of elementals was always numerical because definable, and it could not have been otherwise, nor can it ever be changed. It is the positive form of the reason of truth which was in the beginning, and it has a life-history reaching back to the creative fiat, as amenable to scientific deduction as the growth of vegetable structure or animal form.*

* The scientifically disposed may examine the octangular formations of the lower coelentera of the animal kingdom.

There are, therefore, no more than nine conceivable emanations of interior grace, or energies of the Spirit of things, of the Infinite; and these are supposed to be perpetually concentrating centres of substantial forms of potentiality everywhere in nature, the personification of which in all countries represents functions of the human soul in its redeemed state, accepted and revered as the ancestor, worthy of propitiation. It is from the necessity of limitation which the so-called "Sephiorotic" energies present that the unassailable quality of philosophical speculations of early times attained cohesive relativity in diverse nationalities.

The ecclesiastical system of Egypt, thought to be lost in the night of time, has a Trinity of gods comprehensive of the Ennead in all its sacred temples. This number was extended by reflection and division



Chinese Caligraphic Glyph of the Ennead of Graces.

of function until finally a multifarious pantheon was formed. A similar system prevailed in every country where temple formularies were intelligibly adopted. The mandala groups of Buddhistic deities of China and Japan generally consist of thirteen figures, which comprise the Ennead, with the addition of the deified spirits of the four quarters corresponding to the seasons of the year. The profound caligraphic glyph of existence and Long-Life Charm of early Chinese invention consists of thirteen strokes of the brush, a monogrammatic veil of the sacred wheel and "Cycle of Life," an illustration of which is given here.

These functions of the soul, personified, preside over the departments of "Being," the Life which is the light of the world, and guard the immortal part of man from malefic influences of the modifying forces of the planets, and all fateful potencies of physical manifestation; and whenever aid is secured by acquiescence in natural laws with exercise of faculties of circumspection, man finds his spirit at

peace with eternal purpose and filled with silent approval of the Christos within. The fatal modifying potencies of planetary influence attain efficiency in cycles symbolized by the serpent holding his tail in his mouth—eternal dispensation of the gods.

These theories were the first subjects of symbolization, all cen-



Chinese Caligraphic Symbol of "Long Life," Imperial Sixty-year Cycle, and Birth-day Charm formed of thirteen strokes of the brush, on which are figured the ten divine attributes as the eight "Immortals" with the Queen and child. Macroprosopus, the greater countenance, has thirteen conformations; Man, microprosopus, is endowed with nine only.—Copied from an old embroidered silk memorial curtain in possession of the author.

tring in and flowing out of the mystic wheel, which unifying emblem kept in reasonable form the sacred attributes. The archaic type of the mystic wheel of Chaldean origin is formed by four wedges of the cuneiform characters placed like a star of eight rays, the occult meaning of which is the universe, firmament, or vault of the heavens. In the ancient cabalistic system of the Jewish faith, the emanating

graces of the Infinite were represented by qualitative terms called the “ Sephiroth,” for the reason that graven images and personifica-



Assyrian Symbol of the Universe in Cuneiform Characters: the type of the mystic wheel.

tions were not permitted by the great law-giver of Egyptian nativity who presented the Decalogue to the Hebrews.

TABLE OF THE TEN SEPHIROTH, OR DIVINE EMANATIONS,
SHOWING THE CABALISTIC ATTRIBUTES OF THE DECAD OF QUALITATIVE TERMS.

<i>The Sephiroth.</i>	<i>Planets.</i>	<i>Graces.</i>	<i>Symbols.</i>
1 Kether	Motion	Crown	Circle
2 Chokhmah	Zodiac	Wisdom	Wheels
3 Binah	Saturn	Understanding	Throne
4 Chesed	Jupiter	Mercy	Mighty One
5 Geburah	Mars	Strength	Seraphim
6 Tiphereth	Sun	Beauty	Mage
7 Netzach	Venus	Victory	Beni Elohim
8 Hod	Mercury	Splendor	Gods
9 Yesod	Moon	Intelligence	Living One
10 Malkuth	Elements	Kingdom	Cherubim

TABLE OF HEBREW OR CHALDEE LETTERS,
WITH THEIR OCCULT MEANING AND RELATION TO THE DEIFIC ENERGIES.

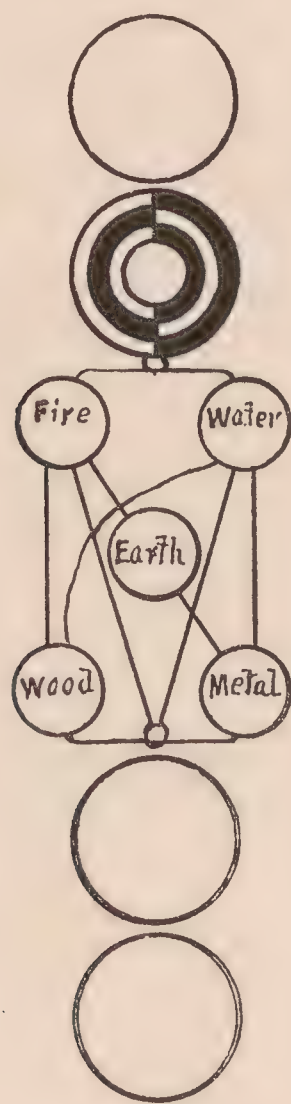
<i>No.</i>	<i>Letter.</i>	<i>Name.</i>	<i>Hieroglyph.</i>	<i>Signification.</i>	<i>Attributes.</i>
1	א	Aleph	Ox	Crown	Inscrutable
2	ב	Beth	House	Wisdom	Father
3	ג	Gimel	Camel	Sensation	Mother
4	ד	Daleth	Door	Expression	Mighty One
5	ה	He	Lattice	Acquisition	Fear
6	ו	Vau	Peg-nail	Activity	Knowledge
7	ז	Zayin	Weapon	Morality	Chariot
8	ח	Cheth	Enclosure	Imagination	Justice
9	ט	Teth	Serpent	Meditation	Fate
10	י	Yod	Hand	Realization	Queen

The above personifications, qualitative terms, or numeral attributes of Deity which epitomize cosmogonies in the names of num-



Amida, "Buddha of the boundless Life." The transcendent image of the universe, diffusing divine effulgence in an ennead of pure rays characterized on the sacred wheel (1. and 10. being identical), as humanity. Small figures indicate ultimate attainment of Buddhahood. At the left are the "Ancient," the "Temple" (Nun), "Supernal Queen," Ambassador, Officer. At the right appear the "Virgin" (Mourner), "Merchant," "Maid," "Lord," "Just man." An interesting parallel to this symbolical decad may be seen in the Tarot Cards.

bers, compose the symbolic category of principles, originally arranged within a formal grouping of nine squares, known as the "Mansions of the Gods," and mystically as the "Magic Square of Saturn, Lord of Fate," referred to in a former article. There were known to be fifty different ways of placing the ten numeral signs within the nine houses; one and ten, being identical, always occupied the first house. These were the Fifty Gates of Knowledge, one of which, the "Golden Gate," constituted the vital formula of the system of the Gematria method of determining the relative value of signs comprising the secret teaching of the Law, and also of calculating cabalistic affini-



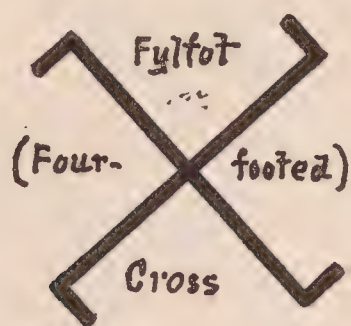
Ancient Chinese arrangement of the Ennead of attributes and order of reception and transmission in the material world.

ties, mythological relationships, and the occult meaning of religious formularies. To divert attention from this primitive arrangement and render the plan occult and practically impossible of discovery, the priesthood conspired to change the "Magic Square" to circular form, which resulted in the investiture of the "Sacred Wheel of the Law" with the eternal attributes, the centre and circumference counting as two houses to accommodate the ten deific energies. This circular form explains the significance attached to "the convex," "the concave," "the tangent," and "the abyss" by alchemical sym-

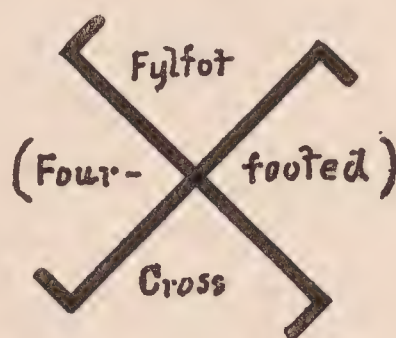


Temple Bell of bronze gilt — Japanese, surmounted with treasure charm shrine of pagoda form showing the "Tee" finial of 9 circular receptacles of the effulgence of deity. Occasionally the "Tee" finial will have 13 circular pieces to include the 4 chief directions with the ennead of influential media. — Original in author's collection.

bolism. This wheel is common to all ancient cosmogonies invented for the world and all time, which alone can elucidate the secret mysteries of faith and devotion in religious ceremonies, always leading to abundant beneficence when accepted as spiritual principles, or to superstition and fantasticalism when adopted as by ignorant approval.



“Swastika,” Inferior Direction.



“Swastika,” Superior Direction.

The Ennead of spiritual principles, with their eternal relationships definitely determined by the plan of the sacred wheel, have been the inspiration of a vast religious literature wisely written in the mystic language of allegory and symbolism, forming the foundation of all the great Bibles, any literal translation of which alone is certain to lead to fatuitous, if not fatal, results.

The order in which the decad of universal signs, personifications, and qualitative terms are placed on the sacred wheel according to the “golden gate” of interpretation (reserved for the present) is deeply interesting, for they nowhere in mystic association of affinities complete a cosmogonical circle, nor yet the form of a spiral; but on the contrary enforce the tangential course of material and spiritual progression which is symbolized in all countries by the “Swastika” cross, that fatal emblem of superstitious terror to the uninitiated in all ages. The wheel is breaking perpetually and as often renewed as humanity sacrifices in pain and exults in pleasure; it has been the unspeakable secret of the ages.

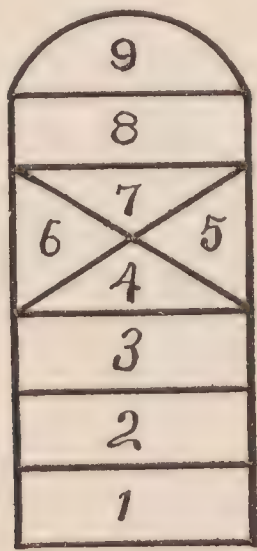
The arms of the imaginary cosmic cross, the “Swastika,” are sustained in Taurus, Leo, Scorpio, Aquarius, the fixed signs of the zodiacal belt of the heavens, the solar cross being sustained by the cardinal points.

The symbolism of the honored game of chess, which is also traced beyond authentic history, was designed as a preservative illustration of the living struggle prefigured in the categories of the mystic wheel and represents the allegorical legend of humanity which is every-

where written the same as a highly involved contest in miniature, where men of the dual legions of the luminous white and the malefic black are endowed with eminence and powers intimately related to the deific attributes.

We may easily trace the primitive Ennead of attributes in the eight pieces and the victor; and notably even the patient "pawn" may become a victor and occupy the central compartment of the "celestial mansions." The dominating privilege accorded to the "queen" in the game of chess suggests again the ancient faith in the feminine principle, the second law, as the unique positive equivalent. The "bishop" can move only on the *bias*, which may convey a subtle reflection upon the animus of the priestly office. The "knight" is Hermes, thought, and jumps about on the chess-board as befits the prerogatives of the human mind in its field of activity. The "castle" is supposed to contain the congregation. No one familiar with the profound possibilities of the game of chess can escape its suggestive enforcement of the deepest sigh of the human heart, that "men must work and women must weep" ere the voice divine may sing.

The formal denaries of our common playing-cards, together with the emblazoned coat-figures, 4 kings, 4 queens, 4 knaves, compris-



Children's game of Hop-Scotch traced to the ennead of graces of primitive times, charged with the cosmic cross.

ing four series of thirteen each, distinguished by the familiar symbols known as clubs, hearts, spades, and diamonds, respectively, are important in symbolization, and prove their identity of origin with primitive symbolical signs by a certain definable correspondence of

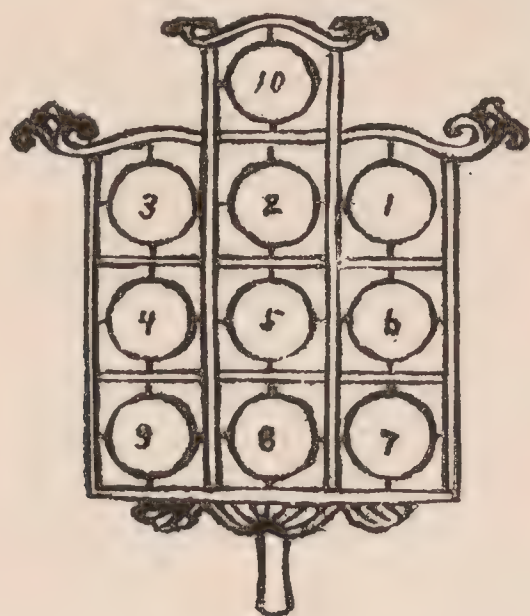
structure and hidden purpose. These cards were designed to symbolize the exterior, modifying influences connected with the celestial zodiac, as a hovering veil of the impenetrable decrees of fate. They were used in divination, and I shall call them the "Deck" cards to distinguish them from the less common "Tarot" cards, the "Sacred Book of Thoth" which treat of the numeral alphabet proper. The combined synthetic symbolism of the wheel, popular games, chess, deck cards, and Tarot cards is unequivocally based on the sublime Ennead of eternal attributes of the Infinite and teaches occultly of the possibilities of existence as the chance of a complicated game depending largely on the skill of the player.



Crystal Ball—Symbol of the Spirit. Ensphered image in the globule; primordial cell.

The Oriental theory is that the decad of spiritual functions of the soul, the ancestor worthy of all praise, ensphered by a concentrating centre, called the apathetic cell, blossoms into the initial image as it descends into matter and assumes structural form through the crystallization caused by the creative "Voice," "Music of the Spheres," or vibration; receiving differentiation from environment, which is the modifying forces of planetary conformation prefigured in the twelve zodiacal houses of the ecliptic. The symbolical wheel in which are traced spiritual similitudes throws out but eight pure rays which, together with the inner, the outer, the above, the below,

make twelve receptacles of sensation, the ultimate number, the fatal thirteen, being the path of transformation, either to the above or below, symbolized in the Tarot cards by the reaper Death.



Ten Bells, to symbolize the vibration of the elementals. (Chinese processional trophy.)

The game of chess shows the adaptability of the Ennead of the interior graces in human affairs. In the four sequences of our common playing-cards we must look with oracular mind for the portents of fateful exterior influences written in the constellations which contain the problems of the future, according to the belief of ancient times; and they relate absolutely to the four seasons of the year,



The Bird in the Sun. Feminine ethereal and positive. Three feet=Non-progressive. (Chinese.)

with their extensions, and also to houses of the zodiac. In the practice of augury, the cards find a curious parallel in the breast-plate worn by the Jewish High Priest, adorned with twelve precious stones upon which were engraved various zodiacal signs as the banner-names of the tribes of Israel.

It will be my endeavor to treat these subjects separately at some future time. The divine attributes of the ancient octic "Wheel of Fortune" have aroused in all nationalities, from Egypt to Japan, much of the native instinct of primordial necessity of preservation, which has proved to be an enduring inspiration to the religious tenets involved in *taking care of self and others with prayerful devotion to all things of reasonable benefit*. This is the one creed innate in primitive theology that can never be superseded. Upon this creed has always rested the hope of humanity as expressed by Paul, "Christ in you, the hope of glory" (Col. i. 25-27), the conscious spirit of the Infinite inherited, anointed with privilege of choice, and capable of becoming "Adonai," a new helper, the "Osiris," the ideal Messiah by attainment; a prophetic prerogative of the individual wrested from the priesthood and presented to the common people by the revered Nazarene.

This perfectly developed system of synthetic thought in philosophy and religion was in existence as a foundation of mystic symbology, myth, and fable at the very dawn of the period of the best art of antiquity, and is now receiving proof daily of its integrity from the results of archæological research. The vast artistic remains re-

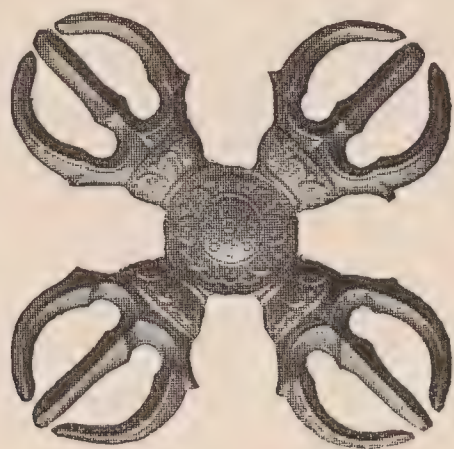


Mystic Wheel of the hidden deity and 8' directions, with the "Trinity" occupying the central whorl, thus completing the decad of the graces of the Infinite.—Old carving from Mexico (obsidian)—collection of the author.

cently unearthed in Egypt and Asia Minor have disclosed no new types. If we accept the theory of the survival of the best in art and thoughts, we must apparently confine our research to the Mediter-

anean water-shed for final evidence of the first blossoming of man's conscious superiority over nature.

The symbolism and art of India, China, and Japan is distinctly marked by a convincing progressive refinement which suggests con-



“Visva-Vajra.” Pointed cross with lotus centre—“Thunder-bolt of the four directions.” A magical charm in malefic influence; bronze gilt.

tinuous drinking at the parent fountain of inspiration; while on the other hand the primitive art of the Toltecs of Mexico and Central America everywhere presents symbolism founded on the same principle as that of the Mediterranean races, but disclosing only evidence of decadence and debasement in all her vast ruined cities, such as might be the natural effect of isolation by calamity, or of being suddenly cut off from the inspiration of early tradition and example. An uncommon archæological find has been recently brought to me from Mexico. It is no less than a representation of the “Mystic Wheel” of the Semitic race of the Mediterranean valley, shaped in volcanic obsidian, seven inches in diameter, a picture of which is given herewith. On the obverse will be seen, carved in good lapidary style, the eight pure rays in glyphs of fire and water signs, masculine and feminine, alternating, the centre whorl occupied by the “Trinity,” indicated by two masculine and one feminine signs. Three-fourths of the periphery has a band one inch in depth on which are formal scales of the serpent. On a portion projecting from the rim of the disc is carved in full relief the girdled head of Deity, having elongated ears pierced, to be seen from the otherwise plain reverse side. This is intended for the head of the Infinite, *hidden* as the One is always hidden and impossible to realize, a simple childish effort here to correctly portray a tradition of mystic significance inherited from a long-obsured past.

Certainly the mystic wheels were never intended to be looked upon as "sun-symbols" or calendar emblems!—and I have not been able to discern in the remains of prehistoric Americans evidences of a period of inventive industry distinguishing their civilization, but only a seeming tendency to rest in efforts to perpetuate types from a tradition long separated from the living fountain; the results of which are, as we see them, a monumental fantasticalism showing the best feelings of their nature to have been degraded by superstition. The *hidden* Deity of this mystic wheel from Mexico proves its integrity, and points unmistakably to a foreign nativity of the art-impulse of the race. A more convincing proof of the migration of symbols to the continent of ancient America could scarcely be anticipated. Investigation has proved the antiquity of symbology, and that all philosophies adhere to the primitive method which discloses the unity of the expression of nature, God, Soul, and immortality, and that the first blossom was the true type of all, and divine.

RUFUS E. MOORE.



The "Hidden" Deity as seen from the reverse of the Mystic Wheel from Mexico.

THE DOGMA OF THE TRINITY.

It is surprising how easily the Christian dogmatician can formulate a theory, based upon apparent historical authority, which when examined proves to be a bubble quickly exploded by the first breath of opposition.

Joseph Cook at one time reached the very pinnacle of polemical prominence as a scholarly defender of orthodox Christianity. At this advanced day (but a single generation in the progress of thought), when we return to his somewhat antiquated and withal fustian pages, we are amazed that such grandiloquent but anæmic substance ever lived a day in literature. But we are still more amazed at his audacious assertiveness, his sophistical fallacies, so pompously proclaimed in the midst of this learned age. In his defence of the dogma of the Trinity he propounds seven propositions in which he undertakes to demolish James Freeman Clarke's statement that "down to the time of the Synod of Nice—Anno Domini 325—no doctrine of the Trinity existed in the Church." * To prove that the doctrine of the Trinity existed previous to that date, Cook quotes a statement made by the Emperor Adrian to the effect that "Alexandria is divided between the worship of Serapis and Christ." He further quotes the famous passage in Pliny's letter to Trajan: "They [Christians] are accustomed to meet on certain days and sing hymns to Christ as god." He quotes one or two more rumored statements of the martyrs who when given to the flames proclaimed their faith in the Holy Trinity in the midst of their torture.†

But these seemingly weighty authorities vanish into nothingness when put under the microscope. Pliny's innuendo as to Christ is worthless. In Pliny's day many a human being was deified by popular acclaim. Cassius, speaking derisively of Cæsar, exclaims:

"And this man is now become a god!"

* Truths and Errors of Orthodoxy, p. 508.

† Cook, Orthodoxy, p. 85.

Even the Bible itself uses the term "god" in this sense. "Thou shalt not revile the gods" (marginal reading, "or, judges").* "God standeth in the congregation of the mighty; he judgeth among the gods" ("judges").† Pliny could easily have conceived that the Christians regarded Christ as a god in the same sense as he would regard one of the heroes of his day who had been deified.

In after years the Roman Catholic Church adopted the same custom by canonizing its most exalted devotees and praying to them as "saints." If we translate the pagan term "god" by the Catholic word "saint" we shall grasp the heathen notion of deity and see the utter futility of Cook's effort to drag in Pliny as authority in support of his theory that the earliest Christians held the same idea of the trinity that we have held since the Nicene council.

We have a very good Biblical illustration of how the ancient heathens regarded the term "god" in the curious incident recorded in the Acts concerning Paul and Barnabas.‡ When, at Lystra, as the story runs, they cured a cripple, the people cried out, "The gods are come down to us in the likeness of men." The ancients clearly held no such far-away and awful notion of Deity as we do, and Pliny's reference to Christ as "god" was manifestly of this character. Our audacious author then quotes a few passages from Polycarp and Clement, which in a vague and colorless fashion seem to intimate the Divinity of Jesus but do not bear directly upon the Trinity of the Godhead. Nevertheless, as if he had advanced positive and incontrovertible proof instead of mere rambling assertions and fustian bombast, he declares that the literature of the ante-Nicene church (before A.D. 325) "everywhere proclaims God as three in one, omnipresent in natural law;" and "that that doctrine is the teaching of the first three centuries." §

Some fifteen years ago when Joseph Cook thundered from his Boston throne and shook his Jove-like head it was supposed that the entire theological world quivered to its centre and his every antagonist was hurled irrecoverably to the ground.

* Exodus, xxii. 28.

† Ps. lxxxii. 1. Also, John x. 34, 35: "Is it not written in your law, I said, Ye are gods? If then he called them 'gods' unto whom the word of God came," etc.

‡ Acts xiv. 8 to 11.

§ Cook, Orthodoxy, pp. 86, 87.

Now, what says history? To begin with, the ante-Nicene age was the anti-theological age of the church. The philosophical spirit, still overlapping Christianity from the preceding reign of Plato and Aristotle, prevailed in Christian thought. Polycarp, Irenæus, Clement, and Justin Martyr were not polemics; they did not fight for a dogma; they rather chose to breathe in their utterances the effusions of love and truthfulness in imitation of their yet undisguised Master. For the first time in history thought was absolutely free. The limits of thought were as boundless as the imagination. In such an atmosphere it was inevitable that the largest learning should be accorded to him who spoke most directly to the heart, the conscience, and the reason." * Says Pressensé, in his "Christian Life in the Early Church" †: "With reference to Christian doctrine, properly so called, the catacombs give us the broadest possible view of it; we find ourselves still in the age of freedom, which precedes the great councils and their theological decretals. The faith which lives in representations in the catacombs is peculiarly characterized by the absence of theology, properly so called, with its subtle distinctions and formal systems; so much so, that there is *no believer* in our day who may not find there the simple and popular expression of his own faith."

Such is the statement of an orthodox but able and impartial historian concerning the theological status of the ante-Nicene church. It was, indeed, a church with a religion, but without a fixed, bewildering, and incomprehensible theology. It had a faith but no system; a living hope—but no dictum of salvation. The doctrine of the Trinity as understood by all Christendom since the days of Athanasius could no more find hospitable reception in that anti-theological age than could a solid globe of matter float in the atmosphere of this planet without being attracted to its surface.

Only by intentional perversion of the palpable meaning of the writings of the ante-Nicene Fathers can their assertions be twisted into a corroboration of what is now known as the Trinity. To learn how variously and loosely the early Christians construed the after-developed and fixed dogma of the Trinity, we need but know that the

* Allen's *Continuity of Christian Thought*, p. 3.

† *Ibid.*, page 508.

Montanists, who sustained about the same relation to the ancient church as the Spiritualists do to the modern, and who were denounced as heretics, believed in the Father, Son, and Holy Ghost. "The Cataphrygians, or Montanists," says Epiphanius, "accepted the whole of sacred scripture, both Old and New, and confess also the resurrection of the dead; they hold the same views as the Holy Catholic Church with regard to the Father, Son, and Holy Spirit." * Even Pressensé says of the Montanist conception of the doctrine: "Montanism was no pioneer in theology; its doctrine of the trinity has no more precision than had the orthodoxy of the age on this most dark and difficult point." † If the Montanists believed, as says Epiphanius, in the same doctrine of the Trinity as did the Holy Catholic Church, and if, as Pressensé says, the Montanists had no precise conception of the doctrine, then, manifestly on historic proof, the early (i.e., the Catholic) church held no precise but merely a loose and ill-defined understanding of this mystery.

Irenæus says, "If it is asked in what manner did the Son proceed from the Father, we reply that this procreation, this generation, this production, this manifestation, or call it what you will, this unutterable generation is known to none; not to angels, archangels, principalities, or powers. It is known to the Father alone, who brought forth the Son, and to the Son who is born of him. His generation cannot be told." ‡

While in this passage Irenæus seems to hint at the modern dogma concerning the second person of the Godhead, he shows how such a perversion of his understanding would be wholly unwarranted. He says, "The universal Father is indeed above all human affections and passions. He is a simple and not a *compound* being—ever equal and unchangeable." § "As God is in all spirit, all reason, all operating mind, all light, ever identical and equal with himself, we may not think of him as *in any sense divided*." ||

But the modern orthodox polemic insists upon quoting these

* Pressensé's *Early Years (Heresy and Doctrine)*, page 103.

† *Ibid.*, page 125.

‡ *Ibid.*, page 379.

§ *Ibid.* (Heresy), p. 377.

|| *Ibid.*, page 379.

vague passages from the Fathers to bolster up and sustain doctrinal points for which they were never intended. It is such colorless, inconclusive, and ill-defined intimations of the ancients on which Joseph Cook, and all modern dogmatists, rest the astounding declaration that the ante-Nicene "literature copiously asserts . . . that God as three in one is omnipresent in natural laws," and "is the teaching of the first three centuries."

But what is this doctrine for which the church contends so ardently and which is incorporated in every modern Christian creed either directly or indirectly? Is it a scriptural doctrine? Is it a doctrine exclusively Christian, or was it also taught in other religions which existed many centuries antecedent to Christianity?

While it may seem to some that it is a mere waste of time to revamp the old discussion and point out anew the falseness of the ancient position of the creed, on the ground that but few are interested to-day in maintaining it, it must not be forgotten that we are told every honest Christian must mentally accept the dogma, on the peril of his salvation, no matter how inexplicable or absurd it may appear to him. No theologian pretends to explain the doctrine, much less to comprehend it. Indeed they all admit that they must accept it as a revealed doctrine, in spite of its irrationality and because of its very incomprehensibility. Nevertheless every Christian communicant is taught to believe that if he rejects the dogma he does so at the risk of eternal condemnation. Says Dr. Watson, "We now approach the great mystery of our faith—for the declaration of which we are so exclusively indebted to the Scriptures that not only is it *incapable of proof, a priori*; but it derives no direct confirmatory evidence from the existence and wise and orderly arrangement of the works of God." * Again he says, "More objectionable than the attempts which have been made to prove this mystery by mere argument are pretensions to explain it." †

If this doctrine of the Trinity is so incapable either of proof or explanation, and is likewise repugnant to reason, why, then, was it incorporated in the system of Christian theology and made the chief

* Institutes of Theology, Vol. I., p. 447.

† *Ibid.*, Vol. I., p. 448.

corner-stone of the entire structure? We shall soon see that it slowly crept unrecognized into the Christian system from the pagan or heathen schools of philosophy, and was thence adapted to Catholic theology in the same manner as the usages and ceremonies of the ancient religions were rehabilitated and Christianized in the Catholic rites and customs. "It has been the vice of the Christians of the third century to involve themselves in certain metaphysical questions, which, if considered in one light, are too sublime to become the subject of human wit; if in another, too trifling to gain the attention of reasoning men." "As soon as the copious language of Greece was vaguely applied to the definition of spiritual things, and the explanation of heavenly mysteries, the field of contention seemed to be removed from earth to air—where the foot found nothing stable to rest on."* So long as the prelates had confined themselves to the mere language of scripture and only repeated the sayings of the Apostles without undertaking to explain them philosophically, there arose no confusion or dispute. But when the more learned pagans began to enter the churches (those who had been schooled in the neo-platonic systems of Alexandrian philosophy), they undertook to reduce the idealized and poetic fancies of the scriptures into fixed systems of thought and theology. They hovered long between the exalted idealism of Plato, which for a time found a sympathetic atmosphere in the teachings of Ammonius Saccas and Plotinus, and the sterner systems which at length found expression in the declarations of Athanasius and Augustine.

No one can read the history of the Nicene council—of its fierce contentions, its brutish attack upon the Arians, its interminable jargon of speech and culminating confusion, without coming to the conclusion of Constantine, the presiding Emperor, that it was an absurd affair, and that there had not really been any new heresy introduced by the alleged heretics, but that all the contending parties really fought for the same opinion, although they could not understand each other.†

But theologians are unwilling to admit that the doctrine had a

* Waddington's History of the Church, p. 92.

† *Ibid.*, p. 94.

pagan origin and insist with Dr. Priestley that "however improbable in itself, it is necessary to explain certain peculiar texts of Scripture; and that if it had not been for these particular texts we should have found no want for it, for there is neither any fact in nature, nor any purpose of morals, which are the subject and end of all religion, which require it." *

It behooves us, then, to inquire if Dr. Priestley's dictum is correct, and if Scripture really does authorize this repugnant and irrational dogma. Of course all students of the Bible know that the word "Trinity" cannot be found between its covers. The word is not scriptural but purely theological; it is not only theological but polemical, being the product of contention.†

We shall find it necessary to understand the intellectual atmosphere of the days of early Christianity in order to appreciate the introduction of this curious idea into the growing theology. There existed then two great parties representing diametrically opposite phases of thought. One party represented the spiritual phase: they were the esoterists, the illuminati. The other stood for the metaphysical thought, in the sense of the formal, systematic, and logical. The first were known as the Gnostics, consisting of a number of schools; the second was the Alexandrian or philosophical party, which sought to foist upon Christian theology the metaphysical interpretations which were consonant with the theories of the Greek Academicians. Gnosticism "consisted essentially in ingrafting Christianity upon Magianism. It made the Saviour an emanated intelligence derived from the eternal, self-existing mind; this intelligence, and not the Man-Jesus, was the Christ, who thus being an impassive phantom, afforded to Gnosticism no idea of an expiatory sacrifice, none of an atonement." I am quoting from Draper,‡ who further says: "The African or Platonic Christianity . . . modified the Gnostic idea to suit its own doctrines, asserting that the principle from which the universe originated was something emitted from the Su-

* Watson's Institutes of Theology, Vol. II., p. 452.

† Tertullian in the third century first introduces the word in his fiery discussion with Praxeas. *Vide* Waddington's History of the Church, p. 77. Pressensé's Early Years (Heresy), p. 437, and Century Dictionary, under the word "Trinity."

‡ Draper's Intellectual Development of Europe, Vol. I., p. 273.

preme Mind and capable of being drawn into it again, as they supposed was the case with a ray and the sun." The Alexandrian school, apparently by accident, gave rise to the modern, or post-Nicene, notion of the Trinity, by endeavoring to present a philosophical explanation of the theory of the Sonship of the Godhead. In the time of the Emperor Hadrian Christian thought had become thoroughly permeated by the Platonizing influences of the Alexandrian philosophers. Following the habit of the Greek philosophers, they began to regard the doctrine of the procession of the Son from the Father as something mysterious. Justin Martyr's illustrative explanation became very popular. He said as one lamp was lighted from another without in aught diminishing its light, so the glory of the Son proceeded from that of the Father, without detracting from it. "God of God, Light of Light."

It is now beyond dispute that this mysterious interpretation of the doctrine was foisted upon Christianity by foreign Oriental influences, although as first introduced its character was spiritual and inoffensive.

At this juncture it will be an interesting digression to trace the history and evolution of this dogma, not only in the Christian Church, but as well in all the religions of the world. We shall discover that it is a universal doctrine; a conception, which either in poetic and ideal form, or in formal and systematic expression, found some representation in all the ethnic religions. We shall also discover that, alike in all religions, its first expression is poetic and exalted; inspired by the voices of nature and the experiences of mankind. In this form its influence was ennobling; it uplifted and purified the faithful devotee. But as it finally takes shape in the crystallized creed of the church, it is transformed into a hard, repulsive, and offensive dogma—a dogma utterly incomprehensible by the keenest intelligences and nauseating to sensitive and refined natures. The growth of this doctrine pursues the same course in all the religions of the earth alike. The trend of human history is ever the same; the heart of man is identical under every arc of the circumambient skies. The Vedic or Vedanta religion is probably the oldest on the earth. "It will be difficult to settle whether the Veda is the oldest of books, and whether

some portions of the Old Testament may not be traced back to the same or even an earlier date than the oldest hymns of the Veda. But in the Aryan world, the Veda is certainly the oldest book, and its preservation amounts almost to a marvel." * Let us then enquire whether in so old a religion we shall find any intimations of this supposedly exclusive Christian dogma; a dogma which, according to established orthodox authorities, already cited, is founded absolutely on scriptural revelation. Monier-Williams, one of the best authorities on the Indian religions, writes as follows: "When the universal and infinite Brahma—the only really existing entity, wholly without form, and unbound and unaffected by the three Gunas or by qualities of any kind—wished to create for his own entertainment the phenomena of the universe, he assumed the quality of activity and became a male person, as Brahma, the Creator. Next, in the progress of still further self-evolution, he willed to invest himself with the second quality of goodness, as Vishnu, the Preserver, and with the third quality of darkness, as Shiva, the Destroyer. This development of the doctrine of triple manifestation (*tri-murti*), which appears first in the Brahmanized version of the Indian epics, had *already been adumbrated* in the triple form of fire, and in the triad gods, Agni, Surya, and Indra; and in other ways." †

From this we will perceive that a trinitarian conception prevailed even at the very dawn of history; and that the notion grew out of the effort to interpret the phenomena of existence. In the Vedas Brahma is made to represent the universal matrix—the all-creative principle—out of which every visible thing has been evolved. The *process* of evolution—the harmonious co-operation of the cosmic functions, maintaining the perpetuity of the integral universe—is represented by Vishnu, the Preserver. The disintegrating and reconstructive forces of nature—repellance and cohesion—the permanence of life in the midst of endless disintegration and death—is represented by Shiva—the Serpent—the Destroyer.

This purely poetic interpretation of nature, founded on metaphysical aptitudes, gradually deteriorated into a more tangible and

* Max Müller, *Chips from a German Workshop*, Vol. I., p. 5.

† *Indian Wisdom*, p. 324.

material conception, transforming the three forces everywhere manifest in nature into individualities and self-conscious persons.

This evolution of the apparent forces of nature into individualities is evidenced by a very ancient poet, Kalidasa, when he sings in "Kumara-sambhava" as follows:

In those three persons the one God was shown—
Each first in place—each last—not one alone;
Of Shiva, Vishnu, Brahma, each may be,
First, second, third, among the blessed three.*

It is not a subject of wonder that when the first Christian missionaries discovered these evidences of extra-Bible revelations to these heathen people they were baffled and confounded. In his "Asiatic Researches" Sir William Jones remarks (Vol. I., p. 272) that the missionaries insisted that the Hindus were almost Christians, because their Brahma, Vishnu, and Shiva, were no other than the Christian Deity. The limitations of this paper will not permit me to illustrate this fact any further, else it could easily be shown that the triad or trinitarian conception is alike found in the Parsee, the Chinese, the Egyptian, the Jewish, the Mexican, Aztec, and indeed in every religion of whose cult we have any records or traditions.

The fact that these startling correspondences can be traced between Christianity and the pre-existing ethnic religions has given rise to two antagonistic conclusions, neither of which I believe the history of thought corroborates.

On the one hand we have the aggrieved and disconcerted dogmatic divines, who assert, as did Francis Hernandez, when he wrote concerning his discoveries among the Mexicans and Peruvians, as follows: "The Indians believed in the God who was in heaven; that this God was the Father, Son, and Holy Ghost! It is strange that the Devil has brought a trinity into idolatry, after this manner; for the three images of the Son signifieth Father—the Lord-Sun, the Son-Sun, and the Brother-Sun; which they said was One in Three and Three in One. . . . The Devil in his obstinate pride . . . did steal all he could from the truth, to employ it in his lying and deceit." †

* Griffith's Kumara-sambhava, VII. 44; also Doane's Bible Myths, p. 370.

† Kingsborough's Mexican Antiquities, Vol. VI., p. 64.

This is but the trick of the purblind dogmatician who, discovering aught in nature which confounds the dictum of his creed and disrupts the well-wrought links of his logic, at once laments that the Devil is the omnipresent x in the universe, which makes all scientific accuracy an impossibility, when such accuracies are to be dovetailed with alleged revelation.

On the other hand, we have the equally unacceptable assertion by the sceptic, that all such discovered correspondences between Christianity and the ethnic religions is proof *prima-facie* of fraud and collusion, and are sufficient to dishonor all their claims to respectful consideration. Thus the Rev. Robert Taylor (an unjustly maligned and persecuted rejecter of Christianity) says, when considering the correspondences between the Apostles' Creed and other creeds of the Pagans: "As, then, the so-called Apostles' Creed is admitted to have been written by no such persons as the Apostles, and, with respect to the high authority which has for so many ages been claimed for it, is a convicted imposture and forgery, the equity of rational evidence will allow weight enough to overthrow all the remains of its pretensions." * Such conclusions are apparently rash and unphilosophical.

A later and far worthier authority, Mr. C. F. Keary, of the British Museum, in his "Outlines of Primitive Belief," has given us a middle ground on which to rest, and one where our conclusions will, I think, come nearer to historical accuracy. He says: "When resemblances, such as those we have noticed, are to be found in the religions of many different peoples, they spring out of the fundamental likeness of all religions, as being products of human thought. . . . The ancients always made things happen in the way of importation and personal influence: the worship of a god in their traditions is generally said to have been introduced by some particular hero. But such is not the usual history of religious ideas. Either they spring up naturally or they never flourish at all." † But that the conception of the Trinity

* Taylor's *Diegesis*, p. 10.

† Keary's *Outlines*, p. 220 *et seq.*; also *vide* Spencer's *First Principles*, pp. 13, 14. "Religious ideas of one kind or another are almost universal. . . . A candid examination of the evidence quite negatives the doctrine maintained by some that creeds are priestly inventions. . . . In different places and times, like conditions have led to similar trains of thought in analogous results."

has emanated from the far misty antiquity of thought is beyond dispute. "It is now well known that traces of this doctrine are discovered not only in the three principals of the Chaldaic theology; in the *Triplasios Mithra* of the Persians; in the triad—Brahma, Vishnu, and Shiva of India; but in the Numen Triplex of Japan; in the inscription 'To the Triune God' upon the famous medal found in the deserts of Siberia, to be seen at this day in the valuable cabinet of the Empress at St. Petersburg; in the Tanga-Tanga, or 'Three in One,' of the South Americans, and finally, without mentioning the vestiges of it in Greece, in the symbol of the Wing, the Globe, and the Serpent, conspicuous on most of the ancient temples in Upper Egypt." * This passage was written as early as 1794 and gave the first scientific shock to the comforting assertions of the dogmatic divines that the doctrine of the Trinity originated with Christianity and found its authority in the famous passage of 1 John v. 7, now long admitted to be an interpolation by all unprejudiced Bible scholars.†

Having thus traced this doctrine through its manifold variations in the religions of the earth, it will be interesting to still further pursue its evolution to its final form as expressed by the Nicene Council, A.D. 325. It will be curious to observe how materially transformed and signally debased a purely metaphysical idea, resting on natural phenomena, becomes when passing through the dry brains of theologians. Some have discerned a mystical origin of the doctrine sprung from the ancient occult knowledge of Nature. "That heaven in its whole complex resembles a man" (it is Swedenborg who is speaking) "is an arcanum not yet known to the world. Heaven is the greatest and the Divine Man. The ancients called man a microcosm, or a little universe, from a knowledge of correspondence which the most ancient people possessed."

* Indian Antiquities, Thomas Maurice, Vol. I., pp. 125-127. Of this author, McClintock and Strong's Cyclo. of Bib. Lit. says (s.v.): "Noted particularly for his studies of the antiquities of India—was Bishop of Lowth—the irreligious spirit of the French Revolution alarming him, induced him to remodel his first work after it was nearly completed, and to devote a considerable portion to the dissertation on Hindu mythology. The work remains to our day a trustworthy book of reference."

† 1 John v. 7: "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one."

From this alleged arcanum the notion of the triplex constituency of the starry heavens was developed. This triplex constituency consisted in the pre-existing essence of light; the starry spheres manifesting this light; and lastly the watchfulness of the orbs of splendor over the fates of men. Thus, Light was the pre-existing Father; the condensed globes of the stars—the manifestation of light in concrete form—the Son; and the ever-present rays of light emanating from the heavens constituted the Holy Spirit. Traces of this conception are to be found all through ancient art. There have been found pictures of a man suspended in mid-heavens—his head representing the Father—“the most High”; his heart representing the Son—the luminous centre of creation; and the generative organs representing—by a six-pointed star—the conjunction of the higher forces with the lower—or “the overshadowing of the Holy Ghost” in the affairs of man.

However mystical and unintelligible this arcane interpretation of nature may seem to modern minds, it is certainly not so absurd or irrational as its crystallized expression in the Christian Creed. As I have shown above, the apprehension of the doctrine of the Trinity in the early Christian church was vague—expressed in loose and ill-defined language—and not considered capable either of interpretation or formalized expression. But when the councils of the church appropriated it, they removed it from its vague atmosphere and sought to confine it in specific and exact language, which, though meaningless, is nevertheless so positive as to allow of no other interpretation save that which orthodox authority has imposed.

Before quoting the dictum of Athanasius, after whose thought the dogma found its final expression—it will be of value and interest to state the circumstances which compelled the church council to declare itself *ex cathedra* on the doctrine. The very fact that the great Council of Nicæa was forced to decide, after a long, heated, brutal debate, the exact and authenticated expression of the dogma, proves that until this council convened in the year 325 there was no authorized or fixed interpretation which was commonly entertained. This simple fact alone is sufficient to override Joseph Cook's pompous declaration that the doctrine of the Trinity as we now understand it

was the universal teaching of the church in the first three Christian centuries.

But the storm-centre of the discussion was the problem to which the divinity of the second person of the Godhead gave rise. It was argued by Arius and his followers that the Son proceeded from the Father—as it was commonly understood in the theology of the day; but if the Son proceeded from the Father—after the similitude of human procreation—then of course he could not be co-eternal with the Father, and must have had an origin or creation. This was the crucial problem. If Arius was right, then the theory as to Christ which the orthodox party had invented, must fall to the ground and the worship of Jesus be declared idolatrous.

But there rose up to contest the logic of the saturnine Libyan a keen, virile, aggressive, and casuistical antagonist, whose force of personal character and lack of intellectual scruple were so strong as to overpower the assembly and command the votes of the majority. For let no student of religion forget that everything which is vital to the essence of theological Christianity has been *voted* into authority, as any law is enacted by a legislature or parliament, wholly without the intervention of any special providence or revelation, notwithstanding the constant claim that all the doctrines of the church are authorized by God through the only revelation which has ever been given to mankind.

Nor let it be passed as a slight circumstance that, according to the best orthodox authorities, Arius was defending the real, accepted, and well-understood interpretation of the early church. “He was intending simply to defend the old doctrine. He doubtless believed that he was maintaining the ancient doctrine of the church—so little difference was there, according to Neander, between the doctrine of Arius and that of the preceding ages.” *

Thus the entire Christian world was involved in a discussion pertaining to a theme more abstruse and recondite than any that had confronted the Academicians or Peripatetics of the ancient Greeks. Minds ill prepared by the profound investigations of science or the

* Neander's Hist. Christian Religion, Vol. II., pp. 361-365, as quoted in Lamson, Church of the First Three Centuries, p. 254 *et seq.*

discipline of philosophic speculation were called upon to decide as to metaphysical differentiations of thought from which the philosophers of antiquity and the careful students of our day would recoil with terror. Tertullian boasted that "the Christian mechanic could readily answer such questions as had perplexed the wisest of the Grecian sages." * But notwithstanding this, that same Athanasius who conquered the council of Nicæa, rode rough-shod, although a young man, over the venerable Eusebius of Nicodemia and the astute Arius, and compelled the assembly to endorse the creedal form of the Trinity, was constrained, in his moments of honest meditation, to declare that "whenever he forced his understanding to meditate on the divinity of the Logos, his toilsome and unavailing efforts recoiled on themselves; that the more he thought the less he comprehended; and the more he wrote the less capable was he of expressing himself." † Nevertheless, without understanding what he wrote, incapable of intelligibly expressing his thought upon this inexplicable theme, and certainly while wholly unconscious of the historic origin of this most mystical of all dogmas—this same Athanasius wrote that section of the creed which here follows—which defies the interpretation of the keenest minds that have exercised their reason over it. (To be accurate, Athanasius did not himself write the creed, but its formula was taken directly from his writings against Arius, and it was therefore entitled the Athanasian Creed.)

"Whoever will be saved before all things it is necessary that he hold the catholic faith. Which faith except every one do keep whole and undefiled without doubt he shall perish everlastingly."

Now, one would suppose that this severe and threatful preamble would introduce a faith at least so intelligible, simple, and comprehensible that he who runs may read. But—behold the faith one must keep whole and undefiled, or perish everlastingly!

"And the catholic faith (i.e., the true faith) is this: that we worship one God in Trinity; and trinity in unity; neither confounding the powers nor dividing the substance. For there is one PERSON of

* Gibbon's *Decline and Fall of the Roman Empire*, Vol. II., p. 311.

† Gibbon, Vol. II., p. 310. *Vide* Waddington's *Church History*, p. 97, who says: "His [Athanasius's] character is admirably described by Gibbon—and written with splendor and impartiality." Waddington is of course very orthodox.

the Father; another of the Son, and another of the Holy Ghost. And yet they are not three Eternals but one eternal. So the Father is God, the Son is God, the Holy Ghost is God. And yet there are not three Gods but one God. For like as we are compelled by the Christian verity to acknowledge every person by himself to be God and Lord, so we are forbidden by the Catholic religion to say there be three Gods and three Lords. He therefore that *will be saved must thus think of the Trinity.*"

What wonder that Athanasius, who holds the distinguished honor of having this famous creed called after him, acknowledged that when he forced his mind to meditate on it he found that his toilsome efforts recoiled on themselves! M. Réville, in his "Dogma of Jesus," p. 95, says that "The dogma of the Trinity displayed its contradictions with true bravery."

A more audacious jumble of meaningless words, a more blaring resonance of sounding brass and tinkling cymbal, in the name of truth and sincerity, was never before heard in human history.

And mark the austerity of the pronouncement. One "must thus think of the Trinity"—as three in one and one in three—three persons yet not three persons—three gods yet not three but one God—at the peril of everlasting damnation! What daring; what perverseness; what blindness! However, since the days of the Nicene Council this is the doctrine which is proclaimed by all orthodox churches. On its acceptance, by whatever stultification of one's reason, the salvation of every individual is said to depend.

It would seem that modern divines would be too rational, too truthful, too intelligent, to continue to advocate such bald jargon, such a mess of syllogistic absurdities. But the truth is, this doctrine, involving that of the Godship of Jesus of Nazareth—the very cornerstone of the orthodox structure—must necessarily be insisted upon unless they are willing to surrender the entire system. No effort is made to explain it, much less to comprehend it. But, as if it were a positive law of nature, it is regarded as a revelation of truth, and accepted the more because of its very inexplicableness and mystery.

Is it not time that the intelligence of the age should inquire into this curious doctrine and seek to discover some rational and historical

basis for it? Why not try to discover its origin in human thought as we strive to discover the origin of thought in general? Is it not possible that there is, after all, nothing whatsoever mysterious or abstruse or mystical in this universal conception, but that it has its basis in the physical and mental experience of the human race? The very fact of its universality proves that it is not a special revelation to any people—if such a revelation were scientifically possible. Has it not a deeper purport, a more serious origin—one more immediately related to the vicissitudes and experience of the race? Is it all myth—all mere absurdity?

Although we reject the antiquated interpretation of the mysterious doctrine we are contemplating, and cannot accept the system of theology which the church has reared upon it, nevertheless, it may find a place in rational thought and the deeper interpretation of nature. Man never conceives of aught which the necessities of his nature do not demand. Nor has aught ever been conceived by the human mind which did not in some manner satisfy an inner yearning. Can we not find in the very constitution of the human mind, in its laws of being, and in the analysis of its function of thought—the inception and primitive basis of this curious doctrine which has so long bewildered the theologian and baffled the philosopher?

Is there not a trinity in man—and has he not by the accident and delusion of experience projected his intuitive apprehension of himself into the realm of the objective? Has not this resulted in an erroneous conviction that what was but a necessary concept of his mind was, indeed, an entity existing extraneously to himself?

If we trace the gradual steps of self-consciousness we may discern the evolution of this mental condition. The natural man—the savage—first realized himself as form—body—externality. While he was exploring the physical possibilities of earth—while he hunted, fought, toiled, hewed the forest, split the rock and conquered the elements—he had not yet acquired time or ability to discern aught in himself but materiality—mass—configuration—articulating joints and elastic muscles. But as time slowly rolled by and the subtle forces of civilization gradually triumphed—when the time for leisure and contemplation came to him—then awoke the magic power of his soul

—his intellect—and man began to think and reason. That deep unfathomable reservoir of being, which we call the soul, whose mysterious depths have never yet been sounded by the plummet of human knowledge, gradually sent forth its streams of discovery and cognition—till man was transformed from the grovelling savage to the divine philosopher. Then were builded the glorious things of civilization—its cities and nations and continents—magic transformations of untiring genius. Then followed the scientific conquests of the battle-field—the splendors of art—the glory of literature. The mind—that impalpable something—wrought from rough-hewn marble the sculptured forms of angels; glowed in luminous ideals that breathed upon the living canvas; effloresced in the poetic imagery of thought; delved into the depths of nature's arcana; stole the secrets of the stars and dissolved the mysterious union of the elements—till man rose from the dank and boggy lowlands of savagery to the golden heights of pure intelligence.

The age of the troglodyte had ascended to the age of Pericles. Caliban had become Plato; Sycorax, Hypatia. The man of muscle is now the man of brain. Invention, machinery, all the instrumentalities of industrial progress—swift offspring of the prolific brain of man—glorify his habitation of the earth. This is the Golden Age of man's highest external attainments, when the ideals of the soul shine forth in the tangible forms of beauty, utility, symmetry, and grandeur; when every thought that breathes spurs the heart to action, and every word that burns thrills a responsive world with inspiring hope. This is the second stage of man's ascent, when

“Science moves but slowly, slowly—creeping on from point to point.”

But is this the last stage?

There is another. The time comes when there bursts upon human consciousness a light, that never shone on land or sea, which does not project upon the screen of the outer world new visions of wonder and mystery—but casts its splendor within and reveals a shoreless ocean whose fathomless depths the mind in vain has ever sought to sound, whose weird entrancement ever holds the contemplative spirit in ecstatic rapture.

Then is indeed the

“Meadow, grove, and stream,
The earth and every common sight,
Appareled in celestial light,
The glory and the freshness of a dream.”

This is the third stage—the highest—the last on earth. This is that state of ascent where man cries out, in the language of the Christian Gnostic: “O Light of lights, Thou whom I have seen from the beginning, listen to the cry of my repenting. Save me, O Light, from my thoughts, which are evil! Now, O Light, in the simplicity of my heart, I have followed the false brightness which I mistook for Thee. Deliver my soul from this dark matter lest I be swallowed up.” (*Pistis Sophia*.*) This is the stage when the things of matter pass away and the eternities of spirit dawn upon the soul. Then from this lofty height man contemplates himself, not only as body—mass, solidity, opaqueness—but as soul—moving matter, energy, thought, brain activity; and anon, as the real Paraclete—the possessor of glorious light, light that is supernal, the light of love, wisdom—all knowledge and consciousness of the eternal.

“Hence in a season of calm weather,
Though inland far we be,
Our souls have sight of that immortal sea
Which brought us hither.”

Not one of these three stages of human progress has yet been perfectly realized in man's evolution. Nevertheless, each stage has emphasized itself in man's development commensurately with human needs. But each higher stage has given intimations of its realm and possibilities to man while he still groveled in the lower levels. These intimations have ever troubled the spirit of the race and disturbed its scientific conclusions. It is not then to be marveled at that they have found expression in vague and bewildering phases of human thought and even in the religious formulæ of earth.

To me, then, this seems to be the scientific analysis of the uni-

* Pressensé's *Early Church (Heresy)*, pp. 37, 38.

versal conception of the Trinity, which has so long puzzled scholars and theologians:

Matter—form—the matrix of manifest existence—is the ALL FATHER—the primal source—the potent factor which man realizes is essential to all life. Without matter, the world were not; without body, the race had never been; without form there had been no differentiation—hence no self-consciousness. Thus arose the first intimation of “the universal presence.” This idea we may discern vaguely hinted at in the old Indian names of Deity. They had various names for Deity, but when they desired to think of him as ever immanent they called him “Dyaus” (this means the ever bright sky *); this among the Greeks was transformed into Zeus, from which came the phrase Zeus-pater, afterwards Zeupater, ultimating among the Romans in the term Jupiter. Mr. Keary very adroitly shows how all these terms come from the same idea and nearly from the same root. From this primitive notion (that the sky was ever present and the light of man’s path) has come the name of every god whom in man’s moments of forlornness he has called in the emphatic sense—The Father.

The second stage of progress was the thought-stage—the stage of mind—the epoch of mental and physical activities—the age of war, civic growth, science, industry, and the arts. Here we discern the outgoing, the moving, the dynamic factor of growth. The silent matrix—the universal potentiality—matter—awakens, moves, begets, and manifests in the forces and forms of living nature.

Here is the Sonship.

The Father is Nature—quiescent, potential, passive. The Son is Nature—perfervid with energy—active, achieving. In this manner we may discover a natural origin in human thought—however vague its primitive intimations—of that mysterious problem of the creed—the procession of the Son from the Father. Here is the whole mystery of nature—the stumbling-block of science; namely, the generation of life—the transformation of potential matter into living, conscious activity. Science to this day knows nothing of this problem, and both Huxley and Tyndall, and the entire modern school of physicists, have despaired of solving the problem of spontaneous gen-

* Keary’s *Outlines*, p. 41; also M. Müller’s *Origin of Religion*, p. 4.

eration. No wonder Irenæus exclaimed, "If it is asked *in what manner* did the Son proceed from the Father, we reply that this procreation is known to none—not to angels, archangels, principalities, or powers"!* First, then, the visible universe of form—ceaseless presence—gave rise to the conception of the "All Father." Second, the active, generating, dynamic world gave rise to the notion of "the Son"—procession—procreation. Thus, thirdly, the dreamy idealism that clothed all nature with the golden mist of poetic fancy—that discerned a light beyond the stars—a mantle of glory over every flower and stream and rocky height (which the dull physical eye of man could never discover), gave rise to the conception of an all-pervasive and overshadowing Light—in all and enveloping all—that mystic something in whose alembic the base metal of common consciousness is transformed into pure reality—the reality of Being, where abides the all-enswathing presence—the Comforter—the Holy Ghost.

If we but realize how, in historic growth, great results have followed infinitesimal beginnings, we shall not marvel that so monstrous, so bewildering, unthinkable, and absurd a metaphysic and theology have evolved from such simple origins, as I have above indicated, of man's conception of his triune nature.

He is indeed body, mind, and soul: form, intellect, spirit; or, in Paul's words, "body, soul, and spirit." He cannot escape his conscious tri-unity in whatever mood of thought he may enter. Every idea he conceives has come to him through these three stages of progress. Or, if they have passed through only two, his consciousness is yet in a state of arrested evolution.

If man rests only on the plane of mind and body, he has not yet realized himself. Not until he perceives himself imaged in the mir-

* "Who knows the secret? Who proclaimed it here,
Whence, whence this manifold creation sprang?
The gods themselves came later into being—
Who knows from whence this great creation sprang?
He from whom all this great creation came,
Whether His will created or was mute,
The Most High Seer that is in highest heaven,
He knows it—or perchance even He knows not."

Extract from a hymn in the Rig-Veda translated by Max Müller. *Vide* Chips from a German Workshop, Vol. I., p. 76.

ror of his own soul—in the mirage of spirit—will he ever know himself as he is. “Now we see through a glass darkly, but then face to face.”

The Trinity as a dogma of theology is repulsive, unintelligible, and ludicrous—if not atrocious. But as a metaphysical concept, resting on actual human experience, it is a natural product of the evolution of man—the orderly and scientific expression of his triune nature. Thus comprehended it may constitute a fundamental basis for scientific knowledge of real man, and incite to a profounder investigation of the recondite than the race has ever yet known. The scientific principles of the Trinity may furnish the knowledge to man for his self-realization on the plane of divine consciousness.

HENRY FRANK.

ARBITRATION, FORCE.

“An inevitable dualism bisects nature, so that each thing is a half, and suggests another thing to make it whole: as, spirit, matter; man, woman; odd, even; subjective, objective; in, out; upper, under; motion, rest; yea, nay.”

You will recognize Emerson in that sentence. However great a seer he may be considered, he failed to foresee that, to meet the demands of this paper, “arbitration, force,” should be on this list; for, kindly soul that he was, he would surely have placed the words there, had he foreseen. I am therefore reduced to the necessity of making the addition myself because it seems wise to consider arbitration and force in just this relation of opposition. The manner in which they come, advancing together down the ages, indicates a strong affinity.

Progression, evolution, or growth being admitted (as most readers are quite reconciled to the admission to-day), we begin our search for these two factors in the problem of life; to learn to know them as they have existed; to follow them as they have grown and developed in their march “down the corridors of time”; to regard them critically as they exist to-day, all their operations past and present

made visible in man's doings in this wonderful world of ours. And who knows, but from our study may result some faint idea of what our interesting pair may become in the future!

Man, the greatest of all living things, is by nature the most feeble. In the earliest stages of his evolution, he is born to wage war with the beasts of the forest, the foes of his race, and even with the elements; and he is furnished with no weapon of defence in either case. Were it not for his faculty of invention, life itself would be impossible; and we find him in the Stone Age making weapons for defence or attack, or rough instruments for building canoes or preparing food. These he constructs of the stones lying loose at his feet, or of bits of bone or wood or horn.

We find him inventing clothing of skins of animals, sewed with bone needles and thread of sinews. We find him building rude huts of earth, and of the branches of trees, and of rough blocks of stone heaped together. These are his first arbitrations—his arbitrations with Nature. He cannot match her in force. Therefore he says, "I will do this, since you will not do that"; and Nature agrees, for she needs must.

As we follow man through the Ages of Bronze and of Iron, we find these arbitrations more extensive. Still to avoid being conquered by nature, men learn to cultivate wheat and to store up food; to weave garments and even to tame animals and turn them to use. They learn to make pottery and coins; they discover glass and in other ways achieve great development, until, finally, from rude savagery they emerge into a more enlightened state of existence, and we have the first three classes of men: shepherds, farmers, and traders. Food, shelter, and clothing having become more or less established facts, man turns somewhat from his arbitrations with Nature, to which heretofore his almost undivided attention has of necessity been given, and eyes his fellow-man.

While he trades—and this, too, is a species of arbitration—he also imitates the beasts of the field, with whom he has many a time and oft measured force; and, his anger or envy aroused by the better condition or the unrelished action of his neighbor, he uses "brute force" against his brother man. This brings us to the time of the

Shepherd Kings—and, recalling our reading of the Old Testament, we review endless chronicles of tribal wars, of fighting over boundaries, divisions of flocks, and neighborly differences of various kinds.

During these times, and for centuries to come, Arbitration appears attenuated indeed; and sometimes she is almost lost sight of in the shadow of her kinsman, Force, who grows to be of large size and robust, fed by “man’s inhumanity to man.” She has accomplished some ends, but she is by far the weaker of the twain. She does not thrive as Force does, but she manages to escape total annihilation; and as though fascinated by her fierce companion, she is ever at his elbow, patiently jogging it whenever she dares, until he, won perhaps to a calmer mood by her gentler influence, allows her occasionally a small share in his dealings with man. It is to her that we may attribute the Cities of Refuge of ancient times, where all who entered were secure from physical penalty; the increased temporizing with Nature as shown in further inventions; the extension of trade, which grew and flourished more and more; the tranquil times known to have existed in the old nations; all agreements and covenants between men or tribes; and upon all occasions (and there were such in the olden days, despite appearances), where peace was preferred to combat, we may feel her kindly presence. She stands strongly in contrast with Force, for the latter is by far the dominating spirit of the times, the spirit which insists upon “an eye for an eye; a tooth for a tooth,” and which continued, in human form, the ethics of the beasts.

Through all these ages, a “law of love” had been apprehended and taught. Confucius declared, “Do not to others what you would not have them do to you.” Buddha said, “The man who causes joy now, shall rejoice hereafter”; and also, “Conquer anger by mildness, evil by good, falsehood by truth.” The religion of Zoroaster taught men to live peacefully together, and, according to a Christian writer, was “surprisingly pure and elevated.” In the early times of India, the Veda tells us there was no war worthy the name. Some of Plato’s conceptions cannot be excelled by later ideals. Noble thoughts and aspirations are found in the religions of all peoples; yet it was not until the coming of Christ that the truest, most honest,

and gentlest way of living with one's fellows was so fully preached or practised. Although his life was one of practical resistance against established theories of life and of customs in vogue, "Jesus said," declares Tolstoi, "simply and clearly, that the law of resistance to evil by violence, which has been made the basis of society, is false, and contrary to man's nature; and he gave another basis—that of non-resistance." But let no one suppose this "non-resistance" is a passive thing, else there is lost the essence of the lesson of Jesus's life, and a "long farewell" is bidden to progress. When we consider that Christ's countrymen found this so-called "non-resistance" so dangerous that they put him to death, we must conclude that by teaching and preaching and the heralding of truth, Christ did resist, in his own peculiar way, and that along the lines of his life there is discerned a force, gentler truly than brute force, milder even than arbitration, but something which is still a compelling force.

For a few years his followers struggled along in the path marked out for them by the master, bravely trying to illustrate in their lives just what he meant; and in the stories of the early fathers and of St. Augustine and his companions, we can see the kind of power they wielded. But the times were not yet ripe. This old yet new law met enemies at the outset. Neither physical force nor arbitration was prepared to abdicate in favor of this divine Law of Love. Men added to Christ's simple teaching pagan customs and pagan ideas; useless and hurtful dogmas; worldly laws and brutal punishments; and while this little local intermission in the history of the rule of physical force carries power still among us, yet, never since the early Fathers, except in individual cases or on rare occasions, has the mankind that has known him really followed in Christ's footsteps. Our friends, Arbitration and Force, kept up their pace down the centuries, overshadowing and outgeneralling a gentler power.

At the beginning of the Christian era the Romans were the most civilized nation of the world. Their wonderful and far-reaching conquests had been made, and under Augustus, a prince inclined to moderation, peace and tranquillity for a time largely usurped the place of war. It is cheering to see Arbitration gaining more and more influence, coming more and more into activity. The very word

comes into use, and we hear for the first time of an "arbiter"—a Roman umpire chosen by agreement to decide differences in matters of law. We hear oftener of treaties, and a long step ahead is taken when Augustus avoids a war with the Parthians, gaining desired concessions by means of a treaty. His immediate successors, "happily," says Gibbon, "for the repose of mankind," followed his example, and the only conquest made in one hundred years was the conquest of Britain. However, brute force is not easily to be succeeded by any better power, and the Romans kept the peace by carefully guarding the frontiers and by constantly improving their army.

Physical force is made evident as time goes on, in religious persecution. The tales of the early Christian martyrs and of the later victims of the Spanish Inquisition furnish us with evidence of the prominence man gave to brute force, and testify to his belief that if he had the power he also had the right to use it; that might made right, even for the glory of God, even in that most sacred domain—man's own soul.

Then, again, "in the name of God," we hear the crusades preached. Of all strange wanderings of the human mind, this seems the strangest far! A Holy War! How can a war be holy? After the "Peace on Earth, good will to men"; after the "Resist not evil"; still in the name of him who taught it, and with the cry, "God wills it!" men rushed into battle.

Yet amid this darkness a light shines. Chivalry lends its lustre to brighten the "Dark Ages," and amid the brutality can be seen a growing recognition of responsibility toward the weak, a desire to protect the feeble, and a taming of man's animal instincts. There comes to be a certain amount of refinement, chastity, and temperance, in man's actions. When a young novice knelt and vowed to "speak the truth, to protect the distressed, to practise courtesy, to vindicate his honor," and then arose a knight pledged to the service of "God and the ladies," something good and wholesome came in amidst all the sickening mistakes and distorted ideas of the time.

While we see war rapidly passing on to its culminating point, we hear more and more often of treaties, of ransoms, of negotiations for peace, of exchanges of prisoners, edicts of toleration, and times of

truce; we can discern a distinct longing for peace and quiet. Men of brain desired time for other things than war and turbulence; and where at one time every man of a nation was a warrior, we find now only one class of a nation given over to this employment, while ranged against this one class are many other classes, gladly turning their attention to other and more peaceful occupations. As the convolutions in the gray matter of man's brain grew deeper and more numerous, intellectual pursuits gradually became attractive, and the fierce desire to fight on the slightest provocation began to go, slowly, out of fashion.

Many causes combined to cause the downfall of war. Man's arbitrations with Nature continued.

The discovery of steam as applied to locomotion, rendering distances less and the acquaintanceship of nations closer and their understanding of one another better; the gradual elevation of political economy into a science, thus making causes and effects more plain; the influence of public opinion, as it came more and more to be a power, the growth of the principle of representation in government; the desire to trade; the longing for quiet which would make it possible for man to study, to write, to investigate, and, curiously enough, the invention of gunpowder—all have contributed to put a quietus upon brute force as illustrated in war.

Still the lives of the rulers of Europe from 1400 down even to our own time have been one long record of battling. Most of the dates committed to memory in our school-days mark the beginning or end of wars; and most of the names with which we then learned to be familiar bring to our ears the roar of cannon and the sound of martial music. But underneath this din of battle, began to be heard, more and more distinctly, persuasive voices—first the voice of woman protesting against the giving up of her dear ones, and pleading tearfully for peace. The quiet tones of the Quakers penetrate to our ears; then we distinguish the voice of the daring and unappreciated abbot, who during the time of Louis XIV. advanced a much derided idea, for which he was removed from his high office, but an idea which has at last become one of the leading ideals of to-day. He called it the “project of perpetual peace.” Then we hear a French minister

of war, saying that the "voice of humanity should supplant that of the cannon"; and we are able to place over against such names as Napoleon, Marmont, Wellington, Napier, Nelson, and Grant, the names of men of peace like John Bright, Gladstone, Blaine; against memories of battles like Waterloo, Jena, Austerlitz, Bull Run, and Chickamauga, we place memories of the Jay Treaty, the Treaty of Ghent, the Geneva Arbitration, the wonderful settlement of our disputed Presidential election by tribunal and vote; the Pan-American Congress, by means of which it was sought to prevent another war on this continent, and which, though it failed to receive Governmental approval, still had a tremendous moral effect; and the Bering Sea controversy quietly settled by arbitration.

With our long unappreciated but persistent friend Arbitration at work, peace-societies are formed and war discouraged, and we find at last a little history more pleasing than that which records the details of battles, with their surroundings of horror and sorrow, and we are pleased to hear even soldiers deprecating the necessity of their profession.

Although the time is not yet ripe for the full realization of the law of love, we know that the days of the sway of brute force are numbered, and Arbitration must come daily into greater prominence, growing more and more fit by continued practice to control mankind as strongly as ever brute force has done.

It is not only in the lives of nations that Physical Force has ruled. He has intruded upon the most sacred of relations; in the Church, in society, in business, in the family, we find a story similar to the one we have heard of the race. The religious sects of all ages and of all nations have tried to force the particular creed or pet belief of the times and of the stage of their development upon such as were prone to believe differently, and—as time has often proved—more truly. The martyrs of the business world are many and their stories not the most agreeable one can hear; while society has condemned and often cruelly dealt with many who failed to bow to her dictates.

Who can measure the amount of force which has been used in family life? Sad, indeed, is the life story of this dying force—dying but not dead; for how stands the record of to-day?

The consideration of this point brings to mind the words of Howells' "Traveler from Altruria," who, like many another, was puzzled as to where to draw the line between a barbarous and a civilized people. He says, in describing the civilization of America, "I use the word civilized because one has to use some such term to describe a state which has advanced beyond the conditions of cannibalism, tribalism, slavery, feudalism, and serfdom." We have advanced, but can we be truly civilized until physical force is laid at rest forever, not only in one department of life, but in all?

While war remains; while strikes are still a method of settling difficulties; while capital punishment lasts: just so long must we be content to be styled modern barbarians. Yes, and longer probably; for is not "an eye for an eye" the foundation of our laws, written and unwritten—the laws of our intellectual and moral life? Are we not, in our dealing with one another, apt to incline toward the battle lines of force than toward the peaceful tribunal of consideration and arbitration?

The character of brute Force we have known long and well; and we make no mistake in regard to his personality when we find him unworthy of administration. The only thing we can say for him is that "nothing walks with aimless feet," and that his noisy tramp through all these hundreds of troublous years was at least necessary in order that a certain goal should be reached. For "whatever is, is right," in the sense that each stage exists for progress, and is present at any given time only that we may work out of it.

Arbitration is not so well known. Let us look at her a moment. We found her in the beginning causing Dame Nature to arbitrate. Causing her? Indeed, she compelled Nature to arbitrate, as we saw; for when man makes certain contrivances Nature must acquiesce, for her power is limited. Then is not arbitration closely akin to force? Do they not, after all, present a strong family likeness? Observe that from the same root from which comes the word arbitration, come also the words, arbitrary—defined, despotic; arbitrarily—defined, despotically; arbitrariness—defined, tyranny. Here is a whole volume of comment, history, and prophecy.

During the Pan-American Congress, Mexico did not look with

good-will upon the idea of "forced arbitration," as she termed it, and objected to making "arbitration obligatory." In the light of these expressions, Arbitration assumes a new aspect. She has seemed mild, in contrast with so fierce and stormy a figure as Physical Force. As he retires somewhat into the background and we contemplate her alone, we find her, after all, not the gentlest creature of whom we can conceive, even at our point of civilization; for what does a nation, a society, an individual do when the decision of a court of arbitration is adverse? The defeated party submits, of course; and why? Because it must—which is exactly the same reason for submitting to the decisions of war. Not necessarily because the decision must be right—for the decisions of arbitrators may be as misguided as may the results of war; but simply because it must; and submission is believed to be—as in war—the best policy. And so it is, and we are gainers by man's growing willingness to choose arbitration, as once he chose fighting.

Turn, for a moment, to Tolstoi's interpretation of Christ's words, "Judge not that ye be not judged." This means, he claims, not only that we should refrain from judging our neighbor in our own minds, but that tribunals of all kinds are wrong and against the teachings of Jesus. If he be right, a new light is thrown upon arbitration; and while we gladly welcome the reign of the gentler force, let us not make the mistake of thinking her the ultimate ideal. When physical force, moved by the more humane force, arbitration, shall be won at last to her arms; and when, his usefulness ended, he shall finally vanish away, leaving his sceptre in her hands, she, made stronger and better through effort and struggle, will carry on the work of development commenced—barely commenced, "though numberless centuries have passed since the 'Childhood of the World.'"

"Yet I doubt not through the ages one increasing purpose runs,
And the thoughts of men are widened with the process of the suns."

And this is why we rejoice that,

"Not in vain the distance beacons. Forward, forward let us range.
Let the great world spin forever down the ringing grooves of change."

And it may be that in these future days of the reign of Arbitration

she will find herself matched and contrasted with the "law of love;" and some one will ask Emerson—should he be then remembered—to revise his list again and add to it "arbitration, love."

Then, with physical force a memory, these two factors in man's development will clear the way ahead; and in the light of history, made and making, no one can doubt the result. For, blind as we are to-day, we can see that,

"The love of God is broader
Than the measure of man's mind,
And the heart of the Eternal
Is most wonderfully kind."

The mind cannot reach a conception of the great times to come. We must be content to work and to think partly in the dark; but we have gained one immense advantage over our ancestors who lived in those dismal days of old when all the light seemed to have gone out, inasmuch as we have reached a point where we may be absolutely certain that we are working onward toward something greater and better; that life is well worth living; and that in the more complete future the inhabitants of Earth shall need, not only no war, but no arbitration; that all shall be peace, and love shall be the force that shall rule all lands. But—is it not true that some kind of force must always "enfold us round"?

BARNETTA BROWN.

PEACE.

O fair, sweet Life wherein we find our rest,
And free ourselves from worry, fear, and doubt:
With all the jar and fret of earth shut out
We lie like children on the mother's breast,
And feel, whate'er betides, Love knoweth best.
With Love's defences we are hedged about,
With Love's dear name our foes are put to rout,
With Love we bless, and blessing we are blest.

Ah let the mad world go its dizzy round!
Serene we lie upon the trusted Oar
That pulls us out to broader, calmer seas
Where we the purer depths of life may sound;
And still in sight of Earth's receding shore
We touch the borders of Eternal Peace.

ANNIE L. MUZZEY.

THE SOUL'S "EDEN."

(I.)

It is a familiar assertion that the Universe exists for the purposes of the soul, and is both the outcome and the expression of its necessities. If this be true, we have a hint of the rationale of things which it will be worth while to investigate. In regarding life from the most advantageous stand-point open to us, we are led to conclusions subversive of much that has hitherto stood under the broad heading of truth. Most of us will agree that concerning the questions of good and evil; the destiny and training of the soul; its cycles and purposes; and its relation to the external world, a larger word has yet to be spoken. We need for our philosophy a basis that shall cover the whole area of the soul's life, instead of a segment only. Hitherto our problem has been worked with insufficient factors; what marvel that its solution has baffled us?

Let us turn, then, the search-light of intuition upon the dark track of the soul's past, as revealed by reason and ancient teachings; and fear not to follow its rays, even though they illumine a distance unexpectedly remote. By so doing, we see ourselves to be vastly more than the creatures of a few decades. The immortality to which we cling is made possible for us only by the eternity from which we have come. Back into the distant vistas of the universe we trace ourselves—or that which once we were—demanding from every grade of nature our imperative god-need, experience. The old Cabalists rounded the soul's cycle with an enormous radius. "A stone becomes a plant; a plant, a beast; a beast, a man; a man, a spirit; and the spirit, a god," ran their aphorism; nevertheless, the man is as much the preserved energies of the lower grades, plus something infinitely higher, as the god will be the sum of human energies, plus an unthinkable, divine enfoldment.

Taking this larger view of the soul's experiences—backward over

one short life—backward over many lives, backward over the borders of the lower kingdoms, into a past whose beginnings are not “of the earth earthy”—one great principle is brought prominently before us, that of a graduated evolution, by means of a graduated and ordered experience. It is a condition of the soul's growth that it shall know by actually becoming. Universal being and universal knowledge go hand in hand. To understand completely any phase of being, we must first pass through it. The perfect state—the highest summit of spiritual consciousness—is that in which the trinity of knower, object known, and knowledge is merged into the unity of unconditional Wisdom. This we may call the end and aim of soul-training—this the basis of the soul's universal cry for experience. It is interesting to see how that cry is answered by Nature.

We submit that the Universe exists for the Soul; by which term I would connote a larger meaning than that of the personal Ego in man. We cannot study the human soul without bearing in mind the Great Soul of which it forms a part—that World-Self whose motions are poetically glimpsed by Brahmanical thought in its teaching of the “Days and Nights of Brahma.” The periodic ebb and flow of the “Great Breath” produces an eternal procession of Universes, through which Evolution proceeds in an ordered and unending march. Between each alternating cycle—and the great one is composed of many smaller—comes the temporary stillness of “non-breathing,” the “Rest” or “Sabbath” of God.

According to this venerable teaching, then, Matter has been, from all eternity, the vehicle of Spirit in manifestation; and we who have now attained to the dignity of the human plane, have tasted, in a previous cycle, the preliminary experiences of the kingdoms below man. At that stage Nature sketched in the program, as it were, which is now being more completely carried out. For, to follow the Brahmanical thought to its furthest, we must assume that the present processes of Nature are repetitions, in a denser form of matter, of those which composed the former period.

The Divine Essence runs like a golden thread from cycle to cycle, bearing in its heart an ideal which it ever strives to evolve in form. For this end it confines and focuses its energies by the casting of

moulds of matter; first building its prison; then becoming it; and finally transcending it by the evolution of higher and freer activities. Thus it climbs from kingdom to kingdom; the same One Soul in each, yet cloaking, in a measure, its identity with the old stage by the increasing complexities of the new.

The human soul thus becomes the focus at which all the forces of Occult Nature meet. It is the knower, the interpreter of the world by right of the immeasurable garnering of its immeasurable past. Lord and master of all lower things, can there be aught in the undergrades of the Universe which it has not, at some former period, experienced? If so, whence its sublime sovereignty—its master-place in lower nature?

Should this world-old Pantheism appear phantastic to those who would fain express the deep secrets of Nature by the shibboleths of a materialistic science, it is yet a logical phantasy. All things exist by reason of a deep, divine necessity, which is hidden from spiritual vision by the blindness of the natural man. The apparent uselessness of external nature sometimes appals us until we reflect on the marvelous complexity of its hidden side, and on the plan and purpose of Forces which direct the phenomena from behind the scenes. The soul, then, that moves toward omniscience has first to participate in the necessary life of lower things if it would share in that perfection which is the sum-total of all possible experience.

Coming now into the soul-sphere which has for us the most immediate interest—the human kingdom—we have to watch the bearings of the great principle of development through material experiences on the deep problem of good and evil. Eden and its tragedy is the destined experience of every human soul; nevertheless it is a fact which cannot be relegated for all to the same point in history. It seems, indeed, that a man has to reach a certain point in Evolution before he acquires the power to sin. This assertion may seem absurd, at first sight; nevertheless, if thoughtfully considered, it throws a faint side-light on the enormous Mystery of Evil.

Now the question presents itself: What is Evil? Are our Theologians in a position to tell us? Because, if they knew rightly what Evil is, they would be nearer a knowledge of its why and its where-

fore. Evil, according to current opinion, is the violation of a divine law; "the deviation of a moral agent from the rules of conduct prescribed by God," as Webster has it. This definition is as accurate from the stand-point of orthodoxy as we can get, but does it cover much ground? Is it satisfying? Clearly, no. We are prompted to push the question back to the real point at issue, and inquire what element in man instigates the deviation; whence its origin; and for what purpose its strong and persistent existence? Evil is not an act; it is that which gives rise thereto. An act is a dead thing, when considered apart from the impulse that prompted it. Evil is vastly more than the mere absence of righteousness; it is more, too, than the violation of a divine law; it is a positive and important factor in the operations of Great Nature; a fierce and potent element in the constitution of the human race, which, if it would be successfully mastered, has first to be scientifically understood.

By many—we might almost say, by the majority—Evil is vaguely regarded as a dangerous something that has been created by the Divine Providence for the sole purpose of being avoided. Such a view is as absurd as it is unphilosophical. That which persists by its own laws; maintaining a strong and independent life amid opposing conditions; that, in short, which has stability enough to form a recognized element in Nature, has to be reckoned among the necessary methods of soul-training. Evil is the birch-rod that stings us into obedience. Its nature is ever the same; but its name changes with the sinner's degree of growth. There is an early stage in which it has to be experienced in the absoluteness of its separation from the Divine, but at that stage it has not yet become Evil. It is a thing that is natural to the condition of the elementary soul, who, by living the life of the animal, and tasting its fierce and savage experiences, rounds out that side of Universal Life, and then passes on.

If the question arises: Why, in order to reach our Divine Godhood, must we first stray far from it? I would suggest that we remedy our previous notions of Divinity. So long as the old, superficial view of "good and evil" as separate and ever-opposed entities is adhered to, so long shall we be in confusion regarding the true nature of both. Old Heraclitus had sighted one clue to the mystery

when he proclaimed the One Life as the Ever-becoming. "The Universal Life," he says, "is an eternal motion, and therefore tends, as every motion must, toward some end, even though this end, in the course of the evolution of life, present itself to us as a mere transition to some ulterior end."

In the course of the transition of the Divine Life from an elementary to a more complex expression of itself in matter, it takes on an aspect which, on the arrival of a higher condition, straightway becomes "Evil." The "evil" is not in the thing *per se*, but in the stand-point from which it is considered. It is, in reality, the effete, the outworn, the useless; the rejected husk of the growing soul, which has no longer a purpose or a place in evolution; which finds itself now an intruder where once it held a fixed and rightful sway. To those of mankind for whom the hour of responsibility has struck, "evil," or the contact of the soul with the grosser elements of matter, is (or should be) an outgrown stage. The story of Eden is the story of the arrival of the new condition. There comes a stage in every soul's experience when the mandate, "Thou shalt not," first thunders with awakening force—announcing, by its very implication of a possible free-will, the birth of the higher growth in which disobedience (and therefore its opposite) becomes one of the god-powers of the evolving being. The birth of Evil is the birth also of the moral law. "I had not known sin," says Paul, "but by the law: for I had not known lust except the law had said, Thou shalt not covet. But sin, taking occasion by," or better, taking its start from, "the commandment, wrought in me all manner of concupiscence. For without the law, sin was dead." Rom. vii. 7, 8.

CHARLOTTE M. WOODS.

(*To be continued.*)

Imagination is the faculty to create something which we can perceive; to reproduce a perceptible object in the mind; to recall a state of mind which has been experienced; to take such material as our experience or direct apprehension furnishes and construct it into new forms and images. It is the ability and disposition to form ideals, or mental creations.—*Alexander Wilder, M.D.*

THE MYSTERIOUS KEY.

AN OCCULT TRAGEDY.

(II.)

“My friend,” said the druggist, entering the locksmith’s shop, “you look pale and thin—yes, and overworked. You ought to take a rest, or else you will be buying tonics and drugs, and—coffins, maybe.”

Abul laid down his screw-driver and looked smilingly up at the druggist.

“Oh, no. That is not so. I was never better in my life than now.”

“But, see here, do you think you can stay up working till two o’clock in the morning and still be a well man?”

“It was only for one night that I did that,” retorted the Egyptian, lightly; “and the fact is I’ve done very little since then. It is true that I have had some outside work at night, but it was not hard, and the chances are I will finish this evening.”

The druggist was not a shrewd man, nor was he suspicious; but as he crossed over to his store, a few minutes later, his thoughts ran somewhat in this line:

“Outside work at night! Never heard of a locksmith having outside work at night before. He seems to be an honest man; but I’m blessed if there isn’t something strange about him and his ‘outside work.’ He looked rather peculiar, too, now that I think of it, when he said he would finish up his work this evening. But—it’s no business of mine,” and he hurried on, out of the fast-falling snow.

Not very long afterward, Abul emerged from his shop. The strange Egyptian, as a rule, cared very little for the severity of the weather; but to-night he seemed wrapped up, head and ears. He was accustomed to greet his acquaintances with a pleasant word, accompanied by a straightforward glance of the eye; but to-night he seemed inclined to hurry past his friend the policeman, whom he met

half-way up the square. And when the latter had stopped him to make some trivial inquiry he kept his eyes strangely fixed upon the third button of the officer's coat.

"You look cold, to-night," the officer said.

"Cold it is, and it may be colder still to-night," rejoined the locksmith, smiling faintly.

"You look half like a house-breaker, with your face all bundled up and that little satchel of yours," said the policeman, laughingly.

"So I am," Abul answered, in a forced voice.

"Well," said the policeman as he passed on, "I'll know where to lay my hands on you."

"So? Very good!" said the locksmith, as he likewise quickened his pace.

Within half an hour he was within a few squares of the Stranger's house. The snow had ceased falling, and a strong northwest wind sprang up. Abul walked at a brisk pace. His face was bent low as if to shield him from the wind, his hat was drawn closely over his eyes. More than once he cast furtive glances behind him, for the last sentence of the policeman had jarred slightly on his nerves. Might not he be suspected of some underhand work, and even followed? But the streets were almost deserted, and each time he looked back and found no one dogging his footsteps, he laughed at his foolish fears.

Night had fairly set in when a dark form glided swiftly from the uneven street into the dismal basement of the old frame-house adjoining the mysterious Stranger's residence. The shadow groped its way to the inner room, crept to a far corner, and seemed to stoop down. An interval, and a faint light shone through the dingy apartment. A match was being applied to the wick of a small bull's-eye lantern. The flame suddenly flared up and flashed full upon the face of—Abul Kahm, the locksmith.

He quickly closed the lantern, and placed it upon the floor. Slowly he felt his way back to the front of the house, and there took up his stand at a point from which he could see the dark, silent street without being seen.

It had been cold an hour before, but it was bitter cold now. It had been blowing slightly when Abul left his shop, but the wind had

turned into a perfect hurricane. It moaned through the shattered windows of the basement; it howled through the crumbling doorways; it shrieked through the empty chambers, one and all.

As he stood waiting, Abul felt a strange dread gradually creeping over him. Everything was so wild and weird and mystic and thrilling. Not a sound but the wind; not a soul abroad save himself; and all around—darkness.

Why had he ever interested himself in this strange mystery? What was there to be gained even if he solved it? Was it not curiosity—inordinate, criminal, and even dangerous—that led him on? Was he not abusing his powers in delving into that which concerned him not? Had he not better quietly return home before it was too late, and strive to forget the mysterious Golden Key? His very marrow began to be chilled; his teeth chattered and his knees shook.

He had half turned to go when some mysterious power seemed to root him to the spot. He almost fancied that he heard a voice crying out: "You shall not go! Search! Search!" At the same moment he felt as if there was a line of invisible forces reaching from the upper room of the Stranger's house, drawing him irresistibly thither.

Just at this juncture he heard the sound of wheels plowing through the dry snow, and a carriage stopped in front of the brick mansion. Almost immediately, by the dim light of the carriage-lamp, he saw the tall form of the Stranger leave the house and enter the carriage; then he heard the door slam, and the wheels rumbled away into silence.

Then it was that there came upon him strength that seemed almost superhuman. Warm blood flowed through his stiffened limbs, and a mysterious impulse nerved him to action. He walked swiftly to the back room, took up the lantern and drew back the slide. The light fell once more upon his face. It was fixed and determined, as upon the night of the Stranger's first appearance in his little shop. He threw across his arm the strap attached to his satchel, flashed the light in front of him, and began to move along the mildewed halls and up the creaking stairs.

A watcher on the opposite side of the street gazing intently at

the top of the frame-house might have seen, a few minutes later, the form of Abul creeping slowly along. Ten more yards and he had gained the Stranger's house-top. Hastily wrapping one end of a stout rope around the chimney, he let the other dangle down directly in front of the window by which he hoped to enter.

Stealthily he crept to the eaves of the roof, seized the rope and began the descent. Down, down, down—slowly, firmly; hand under hand; once, twice, thrice, four times, five times, and his feet rested upon the window-sill. He released one hand from the rope, raised the window, pushed aside the curtains and swung himself boldly into the unknown room.

He was distinctly conscious of three things: First, that he stood on the softest of velvet carpets; second, that there was a peculiar odor which reminded him of an embalmer's establishment; lastly, that it was intensely dark.

He took the lantern from the satchel, where it had been carefully carried in an upright position, and moving back the slide flashed the light about the room.

He stood in a gorgeous apartment which, but for the deep damask tapestry that covered the four walls, was furnished and decorated in Oriental style. The floor was spread with a thick, soft carpet. Quaint cushions made from the skins of various animals, voluptuous divans and delicately wrought chairs were placed tastefully here and there. At one side of the room was a white marble carving of the Sphinx and close by was the somber figure of a gigantic cat, carved from the blackest ebony.

But nowhere could he see any object that could possibly relate to the mysterious Golden Key.

His eager eyes fell upon no ill-concealed trap-door; his ever busy hands brought to light no damp and bottomless vault. A great disappointment welled up in his heart. He must search below.

Partly closing his lantern he crossed to the door, and, noiselessly opening it, found himself in a spacious hall. Descending one flight of stairs he entered the front room. It was a large library. Around the immense room were massive mahogany cases filled with grim-looking volumes. In the center of the apartment was a broad table,

upon which were scattered numberless books and papers in great confusion.

But again the heart of the locksmith sank within him. There was no trace of the lock for the Golden Key.

He turned and, crossing the hallway, entered a room to the left. He stood upon the threshold of an immense chemical laboratory. Innumerable bottles were arranged around the room. There were troughs and tanks, retorts and crucibles. On a bench at one side were many kinds of tools and delicate instruments—magnets and coils and armatures. Against one wall were ten or twelve shelves of great glass batteries, and above he saw a network of wires running hither and thither. It was all very fine; all very surprising to the locksmith, but he had made no progress whatsoever.

Emerging once more into the hall, he was about to abandon the search when again he felt a mysterious something that impelled him toward the room he had first entered.

Having gained it, he threw himself down into a chair and began to ponder. Whatever there was to be discovered was, he felt sure, in that room and nowhere else. He had searched every nook and corner and had brought nothing to light. Either he must find some cleverly concealed trap-door, some secret panel in the wall, or give up the search.

Taking a small hammer from his satchel, he began to sound the wall, listening attentively and hopefully for some hollow reverberation. In order that the sound should not be deadened by the drapery it was necessary for him to smooth the damask against the wall with one hand and to use the hammer with the other. He had thus nearly completed the circuit of the room when his hand suddenly came in contact with a small protuberance. It projected out from the surface of the wall not more than an eighth of an inch and was about the size of a small coin.

Like a revelation, the truth flashed upon him. It was an electric-button! He moved his hand a little further and discovered that there were four more of these knobs. Hesitating but a moment he pressed the first. The room became brilliantly illuminated by many incandescent lamps that were imbedded in the frescoed ceiling! A cry of

dismay escaped from the locksmith. The light would betray his presence. The second knob—would it cut off the current? Hastily he pressed it, and immediately the circular light from his bull's-eye lantern was all that illumined the room.

Abul breathed easier. He had discovered the use of the first two knobs. What of the third?

He placed his finger upon it and was about to press it when some strange psychological force compelled him to remove his hand. Again he tried, but was unable to control his muscles. A strange spell seemed to come upon him. His heart beat loud and strong, and a chilliness overspread his frame.

"Bah!" he hoarsely whispered, grinding his teeth, "I am become a child!" With one powerful effort of his will he quelled his emotions, swiftly raised his hand and touched the knob.

At the same instant there was a dull, buzzing sound, as if machinery were being set in motion. At first Abul was unable to ascertain its source, but as it grew louder he faced about and flashed the lantern across the room. To his astonishment he saw the tapestry that hung from the opposite wall slowly part, as if unseen hands were drawing aside the curtains of a doorway. The white wall beyond seemed to recede and a pale yellow light shimmered through the opening. The break assumed the proportions of an ordinary doorway; there was a sharp report, a blinding flash from the recess beyond, and instantly everything became still as death!

Abul stood trembling in every limb. He was a brave man and was used to all things weird and uncanny. But he was amid strange surroundings. For a moment he stood irresolute; then conquering his fears he stepped boldly forward and parted the curtains. A cry of triumph escaped from his lips. He stood upon the threshold of a small crypt or vault.

It was not more than ten by seven feet in size, but had a high ceiling, in the centre of which burned an electric lamp. Reaching from wall to wall and nearly filling half the crypt was a massive chest shaped somewhat like a coffin. It was made of yellow metal with strange signs and symbols carved upon it, and it was studded with many gems. Yet it was not the sight of the precious metal that

caused Abul to cry out; nor the signs or symbols; nor yet again the jewels themselves. His quick eye had detected something far more important. On the side and about the middle of the chest, three inches from the upper edge, was a large, queerly-shaped keyhole.

For one moment Abul stood half-stunned with glad surprise. The next he sprang forward. He took the key from the satchel which hung at his arm, and tremblingly applied it to the lock. One sharp turn to the right—the bolt had yielded!

Almost mad with eagerness he seized the lid with both his hands and exerting all his strength raised it. On the velvet cushions that lined the chest rested the still form of a beautiful woman.

Her dark hair, her slender form, her browned complexion, and her loose white robe—all proclaimed her some fair daughter of the distant Nile. Her eyes were sealed as in death. Her jeweled hands were folded across her breast. Her colorless lips told that blood had ceased to flow through her veins. Just resting upon her forehead was the end of a large copper wire, and touching one of her daintily sandaled feet was the other electrode.

As the locksmith bent over this beautiful vision of death, and “marked the mild angelic air” that rested upon the calm, noble face, he felt strangely drawn toward her; knew that between the dead girl and himself there existed some subtle affinity; realized, at last, that he had not been directed upon his perilous and seemingly useless quest by mere idle curiosity, but that some occult power had shaped his course and brought him hither, for what end he knew not. And as he gazed upon his fair countrywoman the memory of other days, of happier days and happier nights, crowded upon him; days and nights passed upon the shores of the abundant Nile, and among maidens as darkly fair as she who lay before him.

JOSEPH S. ROGERS.

(Concluded next month.)

PYTHAGORAS AND "BEING."

(XXVI.)

Democritus and Pythagoras are the two most interesting philosophers among "physical metaphysicians" of the first age of Greek philosophy; and they are the final effort of the Greek mind of their period in its speculations on Nature.

I have already treated the Democritic ideas, and have shown them to resemble will forces. I now come to the Pythagorean Number, which will be shown to be an expression for *relationship*, a formative principle, a principle of "harmony" and of "construction." Taken together with the Democritic atomistic philosophy, the Pythagorean Number may be said to represent "transcendental physics."

Neither Pythagoras nor any of his immediate disciples committed their teachings to writing. The earliest Pythagorean treatise, composed by Philolaus, a contemporary of Socrates, is known to us only in fragments, and the genuineness of these is disputed. Apocryphal Pythagorean literature is abundant.* He seems to have found his fundamental principles in the Orphic hymns, and in Egypt. In this connection I have only to do with his number theory. "Numbers are the principles of things." "Number is the substance of all things." "In numbers the Pythagoreans fancied they beheld many resemblances for entities and things that are being produced, rather than in fire, and earth, and water"; these are the words of Aristotle. To Pythagoras, according to the ancient commentators, it does not matter what we call the original substance; the nature of each thing is after all the law of development, the measure of its condensation. It is proportion that makes this existence into a Kosmos or an orderly system; and it is harmony that is the secret of a virtuous life.

Number, viz., the numerical and mathematical relations of things,

* Zeller says, "Of Pythagoreanism and its founder, tradition has the more to tell us the farther it is removed in time from its subject; whereas it becomes more reticent in proportion as we approach chronologically nearer to that subject itself."

makes the thing as we know it. Number harmony makes music; proportion is the characteristic element in sculpture and architecture; and in the movement of the heavenly bodies we discover order and law, a "harmony of the spheres," as Pythagoras is reported to have taught. Take number away, remove the relative order of things, and we have chaos. Let the men of a regiment of soldiers march, not keeping step with one another, and "the bearing power" is gone—the marching becomes "hard work." A *nature-principle* reveals itself in the tact which makes threshing and smithing easy. The measured movement introduces the power of a universe, the rhythm of the motion accords with universal vibration. Music becomes the mother-tongue of feeling humanity, when in well-graded measure it calls out such feelings in us as correspond to those tone combinations, which are true expressions for the universal motion. The ancients personified universal emotion in Apollo, the god of Harmony.

All this implies that number has a magical power, and that was what the Pythagoreans taught. It is to them divine, the permeating force of the Universal. Philolaus is represented as saying that, "the nature and energy of number may be traced not only in divine and demonic things, but even in human works and words everywhere, and in all works of art, and in music." This proves to the mind of Ritter * most distinctly that number was to the Pythagoreans the divine or the first principle of all things and a Something diffused throughout the whole world; and that they also held it to be in itself unknowable, only revealing itself in mundane things as that which reconciles all to friendship, adapts them to each other, and thereby renders them knowable. Cicero also speaks in a similar way, "God with the Pythagoreans, is the soul which is diffused through and governing in all things, and from which our souls derive their origin."

Immediately connected with the central doctrine of number is the Pythagorean theory of opposites; and that theory furnishes the best proof for the explanation of the number-theory as being one that explains the world and all its phenomena as a result of relationship, viz., that all we know is simply modes of perceptions, and these perceptions translated into conceptions of our own minds.

* History of Ancient Philosophy; Oxford, 1838, Vol. I., 369.

Pythagoras no doubt believed in the continuity of all natural phenomena and processes. So believing, he could look upon the notions of cause and effect only as convenient artifices, and could not ascribe to them any reality. When he derives the Many from the One he is only describing an aspect of Being, or an "attribute," as Spinoza would say. Between the two poles, the Odd and the Even, existence comes to being, according to him. Not that existence *is*, but that it constantly "comes to be." "Contraries are the first principles of entities." "The greater portion of things human may be reduced to two classes; call them contrarieties." Thus reports Alcmaeon of Crotona, "who had," as Aristotle said, "reached the age of manhood when Pythagoras was an old man." The deeper truth of the Pythagorean declaration that numbers are even and odd seems to be the law of polarity.

Existence oscillates between two poles: Being and Not-Being. Nature is an endless combination and repetition of a very few laws. Existence is like a flowing river; not a particle is at rest; all move simultaneously toward the boundless. If we look for rest we must give perpetuity to the moment we have seized. And we do. The ideas we ascribe to the ocean, "Eternity, Immensity, and Power," are our ideas, though they have been called forth by the ocean. In other words, the manifestations are themselves realities and substance itself is only known by these manifestations or the moments of relation, the moments in which Being takes form in our mind.

Beginning, Origin, Being, the Fundamental, or whatever else we may call the starting-point, cannot be conceived except by the mediate appearance of an Other, be that Other, End, Effect, Product, or the "energia" or the "telos." The End, in the primary sense, is the cause of the action, hence the cause of the Beginning. Beginning and End condition each other. But, not only does the Second lie in the First, also the Third lies there, for it "proceeds" the moment we conceive the First and the Second; it is the connecting link, the affinity of the two. The First is the active principle, the father principle; the Second is the passive principle, the mother principle; and the Third is the unitive principle, the child; all three are Being in diremption, and "proceed" out of each other in the

order, 1, 2, 3. In the Hebrew sacred name we have a fourth "proceeding," the actual existence, the World, or Man, represented by the final He, thus: Yod—He—Vau—He = Yohveh. Here, then, the numerical relationship of thoughts becomes the means where-with we express Being. If we are Nominalists, then these notions are to us mere names or words, and they have no objective realities corresponding to them. But if we are Realists, they contain Universals and they are not mere conceptions and expressions. Most occult students are realists and believe that the trinity of 1, 2, 3, is sacred and a talisman that unlocks many secret doors to the Cosmos, viz., the Great Order, the Macrocosmos. All will acknowledge that in the four we have completeness as it is in the actual world. The circle is completeness in the infinite, but the square is the sign of completeness in the actual world, because it is the End or the World, Man, as the outcome that completes existence. The square is the sign of Man. Man is only perfect when his measure in height corresponds to his width, represented by his outstretched arms.

The Pythagorean speculation knows these four categories or classes to which things or thoughts may be referred.* The earliest table of categories known is that of the Pythagoreans, preserved by Aristotle in the first book of his *Metaphysics*. The Orphic philosophy saw in these categories an expression for the mysteries of Samothrace, which were a dramatic representation of the life of the Great Gods, viz., universal mind and productive body, or Heaven and Earth. This actual world was the outcome of that life. Thus the ancients by kindergarten pictures demonstrated the four. In another designation their names are Cronos (time), Zeus (ether), Kasma (original stuff), and Phanes (the world, also called the "love-creator"). Plato has a similar four-foldness in the dialogue "Philebus": Being; Peras, the End or "constitutor;" the Indeterminate; and the Common or Compound. These four are "the sources of the roots of eternal nature;" they are "the mother of all." That which the One, the Undifferentiated, holds in its abyss, comes to light in these four; and, out of these four (arranged thus, $1 + 2 + 3 + 4 = 10$) comes the

* It being impossible to know all things individually, philosophy arranges things and thoughts, according to their common properties, in classes. Such classes are called categories. Science does the same thing with its material.

ten, the "all complete," which cannot be passed.* The Pythagoreans called Ten, Deity, Eternity, and Heaven, viz., "That which receives all things" (decad, from *dékomai*, to receive). It is also called Kosmos, and with the Kabbalists it is the Kingdom, or the Sum-total of all divine diremption. Numerically it has so much interest because it represents the ten fingers, not only as in mystical language "the fountain of eternal nature," but "all that can be counted."

Phanes, the "love creator," or, as Plato calls his fourth category, Peras, "the constitutor," is of special interest and becomes a symbol of Being as the "final cause" or the involution of Being.

When we turn to science in our studies of relationship, to see how all known forms are evolved from the One, Being, we are supplied with a magnificent apparatus for the proof of the Pythagorean proposition, that "all things are by number," or "by relationship."

"All things the world which fill, of but one stuff are spun;" and that stuff, "universally known and yet essentially unknown," science calls Protoplasm. It describes it as "not a compound, but a structure built up of compounds, consisting of elementary substances: carbon, hydrogen, oxygen, and nitrogen, in very complex union." Protoplasm is a semi-fluid, sticky material, full of numberless minute granules in ceaseless and rapid motion.

In analyzing Protoplasm science gives us four terms, and though it has not yet shown in what order they properly lie in nature, we can readily compare them to the four abstractions underlying the sacred Name, as defined before. In speaking of the physical basis of life, science usually makes use of only three terms: carbonic acid, water, and nitrogenous compounds, because the four usually exist in combinations. Carbon and oxygen unite and make carbonic acid; hydrogen and oxygen produce water, and nitrogen with other elements give rise to nitrogenous salts. Which of the three (or four) is first or the mother element is not yet known, but one no doubt is. The Ionic philosophers variously called the One either water, air, or earth, and from the one, which stood for the First, they derived the other

* The Pythagorean oath centred on the Tetrad. As given in the Golden Verses it runs: "I swear it by Him who has transmitted into our soul the sacred Quaternion, the source of Nature, whose course is Eternal."

two after the abstract method indicated before and exemplified by the terms Beginning, End, and Affinity. The truth probably is that in the actual world either may be first or last, and that Being, "universally known, yet essentially unknown," appears in and by means of any of their combinations. In Professor Crookes, science has attained by speculation the conception that in reality there is but one element and all the others are only differentiations of that. He calls this One Element, Protyle. Another scientist, Mendelejeff, has arranged these differentiations in certain order, and the result is very curious, and at the same time furnishes a strong proof that the Pythagorean doctrine of number is a doctrine of relationship. Arrange after Mendelejeff's plan the chemical elements in order of their atomic weights, and their relative position will show most conclusively their family likeness and suggest their descent from each other in regular order. In other words, will prove them modifications of one primary element, or show that their existence is purely a result of relationship.

The various number-systems undoubtedly arise by evolution from One and Two. Three is "what goes beyond." Four is "and three," viz., one and three. Five is "that which comes after," namely, after four. Six is probably a compound of two and four, or the name five for the five fingers plus the first counted once more; just as seven is an expression for five and the two first fingers counted twice. Seven has been called "that which follows," namely, follows six. Eight, nine, and ten may be accounted for in the same way. In other words, from six to ten we simply count the first five over again, and have a duplication; five being the fundamental form, and One the original, from which all number concepts arise. This derivation is in the main taken from Bopp, the famous authority in Comparative Grammar. Scholars almost universally agree that to Humboldt we owe the underlying idea of our understanding of the various number-systems. He pointed out that the Sanskrit *pankan* was the Persian *penjeh*, meaning "the outstretched hand," or the five fingers, a word-form that repeats itself in the numbers from five to ten. The five fingers are but one fivefold hand; Evolution shows how necessity divided the one hand into the five fingers. Of Number I have written already in this series of essays.

Music may be called, as Véron calls it,* the Architecture of Sound; and Architecture may well be called the Music of Space, for both depend upon proportion and harmony, or numerical relations. The rhythm of music controls even the most uncivilized nations. To children and savages, the regular recurrence of intonations and similar cadences are most agreeable. The monotonous air whose rhythm harmonizes with the regular movements of the cradle puts the baby atune with its fundamental composition of elements, which themselves are symbols of relationships. Rhythm contains a general law, which possesses a power over almost all living things. Rhythm may be said to be the dance of sound; and sound is but the numerical expression for vibration, or the movement of existence. The monotonous dwelling upon a single note satisfies the savage, who stands nearer to Nature than his civilized brother. The negroes' singing number is limited to four, when no external circumstances cause modifications. Here again we have fundamentals. The more vigorously these monotonous notes recall natural impressions of his life, the more the savage likes them; which shows an original relationship. Sounds have no meaning in themselves, but they obtain one by their connection with our perceptions.

All motion is rhythmical, viz., it is characterized by regular, measured recurrence of stress or impulse. Without motion, no life. Hence our conceptions of life as a physical manifestation are intimately bound up with rhythm, vibratory relationships, or number forms. Modern psycho-physics has done our science an immense service by its demonstrations of this fact in psychology. But many modern occultists have been led astray by the current doctrines on vibrations, and seem to believe that life's mystery is solved. We are not nearer Being because the laws of mechanics have been found to apply to many psychic facts. We have found additional confirmations for our belief that Being manifests itself also in vibratory movements, but we have not yet found the backstairs, that some seem to think exist and which lead to the Universe, the *eunus-versus*, that which turns about and is the One. There are no backstairs; and

* Eugene Véron: *Æsthetics*. Translated by W. H. Armstrong, London, 1879.

neither the doctrine of number nor any of the other doctrines I have set forth in this series on Being, will alone lead us to the goal. They are all true; but we shall not have found the Truth till we see that they mutually, by transmutation, can assume each other's form. It is well to remind ourselves of this from time to time. All truths are but relationships, numerical forms of Truth. Thus a deeper study of the Pythagorean proposition leads to a wonderful esoteric plane of existence. After the numbers have served us in physics and proved to us that our existence is not a chaos, but an Order, a Cosmos, they leave us on the middle of the road where we discovered that order, and they point to their own original, Number, as our next guide. When they have proved to us that they are but varying planes of the One, they have actually brought us into the One. They have proved the Pythagorean doctrine that "number is the essence of things."

When this fact has become part of our life, we are ready to profit by the next teachings which Pythagoreanism has to offer. The next teachings are those that relate to the "immortality doctrine," and cannot be received by one ignorant of the method of life. The Pythagorean culture of character is not possible except by practical ascetics, and these have their rationale in the number-doctrine. How can one care to deny himself if he has not understood that things are but relative, "in relations," and only thus receive their life and have their being? No mere impulse or feeling will make one enter upon the hard road of overcoming. But if one can see the rationale of self-conquest to be a rise to higher forms of life, of understanding, and experience, then the work is comparatively easy.

Pythagoras's final aim seems to have been Ethics, an aim of life he learned in Egypt; hence we can readily see the need of the doctrine of number or of relativity of things. By Ethics he of course did not understand any single set of rules or any *ism*. The word was probably not known to him. He meant, as all contemporary philosophers of any note meant, an endeavor to fall into the order of things, a wisdom that expressed itself not in formulas, but in an harmonious life, a life in truth. This part of his philosophy does not belong to my present scheme of essays upon Being. Hence I pass it by.

C. H. A. BJERREGAARD.

THE EMPIRE OF THE INVISIBLES.

(II.)

THE GHOST VISITS THE CEMETERY.

“As sure as I’m alive there is a ghost sitting on a tombstone watching the grave-digger! Evidently I have come to the right place to find company. The living don’t know how to treat a ghost. The conductor wouldn’t stop the car for me; and in spite of my wild gesticulations and earnest remonstrances, a washerwoman who was taking home a basket of clothes put it in my lap, just because I was sitting in the only vacant seat in the car. She couldn’t see that the seat was occupied. But it was worse yet when she got out and three small boys with energetic heels took her seat—and mine. I never did like to be kicked. I am not a rowdy, and I know I couldn’t have presented a very dignified appearance, if anyone could have seen me, climbing out of the car window onto the roof—but what was to be done? I didn’t like to sit on the strap-pole for fear someone would see me. There are people who see ghosts—at least they *say* they do. I used to doubt it. But now that I am a ghost myself it seems as if everyone ought to see me.”

“Good-morning! Is this man digging your grave?” the Ghost who was sitting on the tombstone inquired of the New Ghost as he approached.

“Perhaps so. I am to be buried out here to-morrow.”

“It is a pleasant cemetery.”

“Yes; I always liked Oakwoods. I heard them say my grave was to be in sight of one of the lakes, so probably this is it.”

“I congratulate you on your location. But I wish you could tell your friends to put up a square-topped tombstone for you. They are all round or pointed—there isn’t one in sight comfortable for a ghost to sit on.”

“What difference does it make?”

"I was a fat man; and unless I have a good square seat I always feel as if I am slipping off. I like to be high enough so I can see, and I don't like to be walked over, as anyone is liable to be when he stays on the ground among people. The relatives who order tombstones seldom give a thought to the convenience of the ghosts who are to use them!"

"That is a fact. Never having had any experience as ghosts they don't know what ghosts want."

"How do you like it?"

"Like what?"

"The Empire of the Invisibles."

"It doesn't meet my expectations."

"You are disappointed?"

"Yes."

"The most of us are. When we step out of life we expect to improve our condition. But in a material world, life with a body is preferable."

"Where are the other ghosts? You are first and only one I have seen."

"Oh, they are scattered around in various places. There are always a few at the club. Some are in the library, reading; six or eight went to Lincoln Park; five or six said they were going to take a sail on the lake. The others are scattered around the streets and stores. There are three or four who are inveterate shoppers."

"But that accounts for only a few, and there are thousands of people buried in the cemeteries around Chicago. Where are their ghosts? I didn't meet any on the street."

"Perhaps there are not so many of us as you think."

"There must be millions of ghosts! Just think of the millions who have died!"

"Millions have died, certainly. That fact is indisputable. But where they are I do not know. Why did you wish to join the invisible army?"

"Wish? You speak as if you thought I wished to die?"

"I do not think—I know."

"You know?"

"Yes."

"That is strange!"

"Not at all. Men who do not wish to die do not commit suicide."

"Who told you that I committed suicide?"

"No one."

"What makes you think so?"

"I do not need to think—I know."

"Were you watching me?"

"I never saw you until now."

"Will every ghost who sees me know?"

"Yes."

"Do you mean to say that there is something about me which will betray my secret to every inhabitant of this land of shadows?"

"Certainly."

"I am bewildered. Please explain."

"It is most simple. Only suicides make ghosts. We never see anything of the people who really *die*. They do not stop in Shadowland. The universe is not so loosely constructed as we are in the habit of thinking while we are on the other side. We can shove ourselves out of the body; so much lies in our power. But we cannot shove ourselves into the next world. Death holds the key, and all our efforts to unlock the door without his aid are in vain. This land of ghosts is the half-way house. We ghosts are neither wholly dead nor wholly alive."

"Where is heaven?"

"I don't know."

"Where is hell?"

"I don't know that either—unless this is it. I sometimes think this monotonous monotone of an actionless existence is more hell than I know what to do with. But there! I shouldn't discourage you! Perhaps you will enjoy this new kind of life for a while."

"If sitting on tombstones is the most cheerful occupation you can find, it looks to me as if opportunities for happiness must be limited!"

"Oh, well, you won't need to watch the cemetery until your turn comes. If you object, you won't need to do it at all. There are

enough of us old ghosts who find it as interesting as anything else we can do. I usually take it a month in the summer-time. It is a little breezy in the winter—but then I am always ready to take it when no one else wants it.”

“ Watch the cemetery! Do you expect the dead to get up and run away with their coffins? or do you fear that burglars will carry off the tombstones? ”

“ If burglars wanted to carry off the tombstones I don’t know how ghosts could prevent them. We watch the cemetery for the benefit of new ghosts like you, who are apt to be lonesome. By the time his funeral is over, a new ghost is usually glad to meet other ghosts who can tell him something about Shadowland, and introduce him to its inhabitants.”

“ I began to fear that I was the only ghost in the world, and that my ghostly existence was a huge mistake, or a fantastic dream from which I should slip into the night of annihilation and total unconsciousness. And that I disliked, because I always had a consuming curiosity to know why I was born.”

“ My life in Shadowland has not helped me to solve that mystery. The problem of existence is as inexplicable as ever. I don’t know of anyone who knows anything about it, unless it is the Occultist. You will have to consult him.”

“ Since all ghosts are suicides, may I inquire what induced you to cross the boundary-line between worlds? ”

“ The usual cause—lack of funds. Money represents all the good things of life in these days. I came over during the hard times just after the World’s Fair in 1893. Out of a job. No prospect of getting any. Lived on one meal a day until I was as thin as a rail. I concluded there were too many men in the world. There ought to be food enough for all, but there was no chance for some of us to get hold of any. I tried to borrow a pistol to shoot myself with, but I couldn’t. So I walked out to the end of a pier and jumped off in deep water. There was a high wind coming in, and a big wave took me and dashed me against a post. That finished me. But I had to stay out on that pier all night in a drenching rain-storm, to see that my body didn’t get lost. I don’t know why it is, but I haven’t found a ghost yet but

feels as if he must keep track of his body until it is safely buried, so he'll know where to find it."

"An unpleasant prelude to life in the world of shadows!"

"Rather! The sailor found me in the morning. He keeps watch of the river and harbor. You can see him almost any time perched in the rigging or sitting on the top of a mast. He likes to stay on the pleasure-yachts anchored in the basin, and watch life on the water. It is pleasant there. I spend a day with him occasionally. But it looks as if you were to have an expensive funeral. It couldn't be hard times that sent *you* over."

"It was the loss of my fortune."

"Indeed! How did you come?"

"Poison. I am something of a druggist, and I prepared it myself. Three drops were enough. I prepared it in a test-tube, and when I was ready drank it, crushed the glass-tube in my hands and threw the pieces out of the open window. I had just time to get into bed in a comfortable position. I had been complaining of my heart for a week or two—the thing had acted queerly! They found me in the morning and supposed of course it was heart-failure. My plan has worked well so far. No one has suspected suicide—unless the doctor has thought of it. But whatever he may think he has said nothing."

"You have no near relatives?"

"I have a brother and a sister, married and living in homes of their own at a distance. They ought to be here by this time. I shall have to go back to the house to see what is going on."

"I don't wonder you are anxious. We had an unpleasant case similar to yours. A wealthy, well-known artist poisoned himself; and his younger brother, who inherited his fortune, was charged with murdering him. The brothers had had a violent quarrel about money matters a week before, although they really thought a great deal of each other. The younger one was arrested, tried, convicted, and hung—actually hung for a murder which was not committed! A man never can tell what sort of a tangle he is leaving behind him when he tries to step out secretly."

"Will you be here to-morrow?"

“Yes; after your funeral I will take you down to the club and introduce you—unless you prefer visiting your relatives. Some ghosts spend a few weeks with their relatives; but they soon get tired of associating with the living, it is such a one-sided piece of business. And then—it disturbs some ghosts to see how soon they are forgotten.”

“I have been wondering what I should do with myself after the funeral. I don’t think I should enjoy sitting on tombstones an indefinite length of time.”

The New Ghost walked quietly out of the cemetery, unseen by the half-dozen mourners he met, who were coming to visit graves, and unnoticed by the funeral procession which was slowly winding through the gate. To his annoyance, he found himself obliged to give the whole road or be walked over. It was the same on the sidewalk. No one paid the slightest attention to him. He took a seat in an empty cable-car, which slowly filled. The conductor passed him without asking for a fare, and the passengers took no notice of him until a fat woman, carrying a three-year-old child in her arms, sat down on him and failed to get up for the next twelve blocks.

“Twenty-one carriages! Those relatives of yours will have quite a bill to pay for funeral expenses,” remarked the Old Ghost to the New Ghost as they stood at the side of the grave, the next day, watching the people as they alighted from the carriages. “Climb up on this tombstone at the right and then we can see without being crowded. Are these your relatives and their children here in these first carriages?”

“Yes.”

“See that golden-haired six-year-old crying for ‘Uncle Rodney!’ And that big boy—he’s ashamed to cry, but he can’t help it. They are all nice-looking folks, too! Your sister is taking it hard. They don’t groan and howl the way I have heard some folks, but you can see that they all feel bad. What a fool you were to come over here and leave all that! Do you think I would have come if I had had relatives and friends? Not a bit of it! I fail to see any reasonable excuse for your desertion of life.”

The New Ghost was intently watching the disposal of his body, and made no reply to the Old Ghost's comments. They were silent until the service was through and the last carriage had departed.

"Have the arrangements suited you?"

"Yes; they had the right minister and everything has been done in good order, and—nobody suspects! I must say that I never expected to enjoy attending my own funeral as well as I have. Of course, I never expected to attend it consciously—nobody does! It is the unexpected that happens on this side of the grave as well as the other, I find."

"Chills would run down the backbones of the mourners if they knew we ghosts were looking on."

"How is it that you and I can hear each other, when the people around us do not hear a sound we are making?"

"We are not making a sound."

"But I hear every word you say."

"Not at all. You simply imagine that you do."

"You must permit me to doubt that statement until you prove it."

"You will have to talk with the Occultist. He can explain the matter much better than I can. Sound, you remember, is caused by a vibrating body which sets sound-waves in motion. The substance of which we ghosts are composed is of too rarefied or ethereal a nature to have power over matter in its ordinary forms. It is as impossible for us ghosts to set a sound-wave in motion as it would be for us to lift up Lake Michigan and empty it into the Atlantic."

"But I certainly *hear* you!"

"You only think you do. Because, during life on earth, when we communicate with our friends their thoughts usually reach us through their voices, we learn to associate thought with sound, and continue to imagine that we hear voices in this world of silence. That is a mistake. Sound for us is no longer a reality. We have neither ears to stop a sound-wave, nor vocal organs to set one in motion. If a man should fire a cannon at our feet we couldn't hear it; although you would probably imagine that you did."

"Yet I understand you."

"Certainly. It is a matter of thought-transference. We have our compensations. We can understand what is going on in the visible universe, just as well as those who have bodies—but it is in a different way. I refer you to the Experimenter for further explanations. He is full of theories. Will you go down to the club with me now?"

"Thank you. I think I'll go home with my sister. It made me feel queer, when she knelt by that poor deserted body of mine and cried as if her heart would break! I didn't know they would care so much. And yet—I ought to have known! We were always a united family. After I have stayed with her awhile I will go and see my brother. He took it hard, too. I wish there was some way of letting them know that I am alive yet, and just as near as ever!"

"Don't try it. You would only scare your sister into fits, and your brother into brain-fever. There are very few people who care to associate with ghosts."

H. E. ORCUTT.

(To be continued.)

THE ETHICS OF DIET.

"He that killeth an ox is as if he slew a man."—Isaiah, lxvi. 3.

There are certain superficial people who teach that diet is of slight consequence in the development of the psychic nature, and that self-control is more easily attained when one is quite indifferent to both the quantity and the quality of food consumed. These persons are not necessarily insincere, nor are they slaves to the savory delights of gustatory sensuality in such measure that they are unable to withstand the "flesh-pots." They are primarily ignorant of the tremendous influence an habitual food exerts upon the changing body-cells, and, reflexively, upon the mental and spiritual man; and they are also ignorant of the meaning of love and humanity in their cosmical signification; that is, they are not yet truly spiritualized.

The mediæval Christian church sank into the depths of gluttonous indulgence despite the mandate of the early Christian fathers

against such debauching of the spiritual nature. St. Augustine denounced flesh-eating as an obstruction and a snare; and he had, apparently, many imitators and followers in this regard. But as the church receded from the heights of watchful purity, and fell away into ritualism and worldliness, over-indulgence in gross food (that thermometer of psychical ascension and declination in the nation or the individual) manifested itself so offensively that mediæval writings abound in illustrations of priestly gluttony. Sensual gratification of the palate constitutes an abiding hindrance to the religious life of the pulpit. Lambeth Palace has been more celebrated for the quality of its wines and the elaborate variety of its dinners than for the uncompromising purity of its ethics or its attitude of worldly renunciation. Some of the most unwilling converts and the most hostile opponents to a non-flesh regimen in America are found in the ministerial ranks. The lamentation of a recent great novelist over the inadequacy of the *fin de siècle* church to cope effectively with the powers of evil constitutes a strong sermon against the low psychical state of our clerical leaders, and the total absence of a veritable Christianity among us.

Now, the injunction to "watch and pray"—to live in daily observance of the "beatitudes," the "golden rule," and the "fruits of the spirit"—to "concentrate," is absolutely antagonistic to the maintenance of a gross and insensitive diet of dead-animal flesh, with its accessory necessity for a degraded butcher-class, set apart for the daily avocation of slaughtering millions of shrinking victims. No metaphysician, no Christian has an ethical *right* to thus brutalize his brother man, and to cut off sentient beings possessing a nervous system similar to man's, together with the human-like sensibility to suffering. Let one sincerely and honestly put himself in the place of the animal thus maltreated, from the branding of tender calves, and the "shrinkage" caused by fever and suffering during transportation in cattle-cars, to the final exposure of their decomposing bodies in the meat-stalls, and the horror of the custom will be realized. Humane societies cannot consistently and progressively exist while this odious, almost cannibalistic, practice is authorized by ethical leaders and instructors.

A non-sentient, non-resisting diet is, on the other hand, of superior advantage in the development of spiritualized perceptions. Flesh, impregnate with impure matter, strengthens the sensual, passional nature, and dulls the mental and psychical apprehension; while cereals, fruits, nuts, are buoyant with a latent, constructive energy, which nourishes the thinking-principle.

No psychic myopia should be encouraged by the metaphysical guide. Let it be reiterated with emphatic insistence that the deeper humanity and love are all-encircling, *cosmical emotions*. Not only are they invincibly antipathetic to sensuous indulgence, profitless luxury, and that thoughtlessness which lowers one to the beast-level, but the very condition of existence of these emotions in their pristine purity necessitates appreciation of and sympathy with "the great silent caste" which is also groping its way toward the light of spiritual consciousness. Let mankind realize that its vaunted evolution is but slightly in advance of that of these, our sentient comrades. The same Being is in one and all, manifesting from the plane of Unity; with the difference that the soul-principle is more densely veiled behind its tissue of matter in the animal than in the man—a difference that is one of degree only, not of kind.

An ethical consideration of diet, with renunciation of flesh, alcohol, and all gross matters, and the cultivation of the new, incoming body-cells with pure, solarized, buoyant foods which shall develop serenity, wisdom, and health, prepares the way and makes the paths straight for the deliverance of the aspirant spirit from its material gyves.

ROSA G. ABBOTT.

The things that are really for thee gravitate to thee. You are running to seek your friend. Let your feet run but your mind need not. If you do not find him, will you not acquiesce that it is best that you should not find him? For there is a power, which, as it is in you, is in him also, and could therefore very well bring you together, if it were for the best.—*Emerson*.

The contemplation of celestial things will make a man both speak and think more sublimely and magnificently when he descends to human affairs.—*Cicero*.

TOO "PROGRESSIVE" FOR HIM.

I am somethin' of a vet'ran, jest a turnin' eighty year—
 A man that's hale an' hearty an' a stranger tew all fear—
 But I've heard some news this mornin' that has made my old head spin,
 An' I'm goin' tew ease my conshuns if I never speak agin!

I've lived my four-score years of life, an' never till tew day
 Wuz I taken fer a Jackass or an ign'rant kind o' Jay,
 Tew be stuffed with such durned nonsense 'bout them crawlin' bugs an' worms
 That's a killin' human bein's with their "Mikroskopie germs."

They say there's "Mikrobes" all about a lookin' fer their prey—
 There's nothin' pure tew eat nor drink an' no safe place tew stay—
 There's "Miasmy" in the dew-fall, an' "Malary" in the sun—
 'Tain't safe to be out doors at noon or when the day is done.

There's "Bactery" in the water an' "Trikeeney" in the meat—
 "Ameeby" in the atmosphere, "Calory" in the heat—
 There's "Corpussuls" an' "Pigments" in a human bein's blood—
 An' every other kind o' thing existin' sence the flood.

Terbacker's full o' "Nickerteen," whatever that may be—
 An' your mouth'll git all puckered with the "Tannin" in the tea—
 The butter's "Olymargareen," it never saw a cow—
 An' things is gettin' wus and wus from what they be jest now.

Them bugs is all about us jest a waitin' fer a chance
 Tew navigate our vitals an' tew 'naw us off like plants;
 There's men that spends a life-time huntin' worms, jest like a goose—
 An' tackin' Latin names to 'em an' lettin' on 'em loose.

Now, I don't believe sech nonsense an' I'm not agoin' tew try—
 If things has come tew sech a-pass I'm satisfied tew die—
 I'll go hang me in the sullar, fer I won't be sech a fool
 As to wait until I'm pizened by a "Annymallycool!"

Lurana W. Sheldon, in "The Jury."

Everywhere and at all times it is in thy power piously to acquiesce in thy present condition, and to behave justly to those who are about thee, and to exert thy skill upon thy present thoughts, that nothing shall steal into them without being well explained.—*Marcus Aurelius.*

A healthy soul stands united with the Just and the True, as the magnet arranges itself with the pole, so that he stands to all beholders like a transparent object between them and the sun, and whoso journeys toward the sun, journeys toward that person. He is thus the medium of the highest influence to all who are not on the same level. Thus, men of character are the conscience of the society to which they belong.—*Emerson.*

THE WORLD OF THOUGHT

WITH EDITORIAL COMMENT.

THE USEFULNESS OF OCCULT STUDY.

The literature of the day is becoming more and more impregnated with ideas pertaining to the occult sciences, and with thoughts developed by comprehension of those principles of action which have heretofore been considered as belonging to a hidden side of nature, and not to be understood by man in this phase of life. The teaching crops out in nearly every line of literary endeavor and already shows its advancing tendency in the most of our educational and intellectual methods, in both social and professional life.

The question frequently arises: What practical use in every-day life has such a train of ideas? Even if true, will men and women become better, stronger, more self-reliant, purer, more upright, or in any way better equipped for citizenship and social relation with others, through knowledge of Occult Philosophy?

To all these questions we would unreservedly reply, Yes! Every true idea advanced by any of the various philosophies of occult science, is uplifting and ennobling in its influence on human life, and tends inevitably to strengthen the character and give stamina to all the faculties of the mind and soul.

But, replies Mr. Solidweight of the business world, questions relating to the mind and soul are of little importance in a hard-scrabble life like ours. My soul (if I have such an incumbrance) must take care of itself; my mind requires only enough attention to enable me to avoid the tricks of others and protect my own interests, while my body requires such constant care, in order that I may even live, that attention to occult philosophy would be a sheer waste of time on my part.

The ground of this argument is purely material, and, in the light of metaphysical philosophy, is not well taken because not fundamentally true. The Body, Mind, and Soul—whether considered as faculties, functions, vehicles, instruments, or beings—are not separate, and do not in any true sense either act or respond to action independently. They are mutually responsive to the vital activity of the Spirit, the real Being—Man himself.

A body does not exist without a Mind; a mind cannot continue in action entirely devoid of Soul; and a soul with no Spirit would possess no vitality and could not remain in existence.

Every man is a being possessed of vital energy. The being operates superconsciously in pure spiritual activity, on the plane of Intelligence, dealing with absolute reality. The same being functions sub-consciously, on the next outward plane, in various modes of consciousness, which, collectively, we speak of as Soul-life. Here we describe him as Soul. Again he moves outward and downward, in his comprehension of things, and functions externally, through processes of reason, as mind; intellectual power. Here he deals objectively with ideas, principles, and laws, evolving a species of consciousness based upon the separateness of things, and the aggregation of his separate thought-processes forms itself into an organic structure known as *his* body. It is not the man himself, it does not for a moment exist independently of either of these higher parts of his constructive being, and it should not receive his chief consideration.

The intelligent activity of man's spiritual consciousness expresses itself in his Soul-being, the activities of his soul-nature are reproduced in the Mind, and the pictures formed in mind, by his thought-processes, crystallize in the organic structure of the Body; therefore, to give entire attention to material subjects is to form only external pictures in the mind, thereby stifling all the higher faculties and subjecting the body entirely to external influence. This excludes the beneficent influence of all the faculties of the higher nature of both Mind and Soul, on the plane of actual intelligence, by means of which, alone, is man higher than the animal.

On this lower plane every thing is comparatively coarse and gross and every action becomes heavy and difficult to accomplish, until, finally, life itself through its struggles becomes almost unendurable. The buoy-

ancy, brightness, happiness, and content that belong by right to every human being, become buried under the accumulation of cares incident to material beliefs, until life seems so serious and important that the entire attention is given to bodily cares.

Under this delusive experience he perhaps may "gain the whole world," but he thereby "loses his own soul;" i.e., he loses consciousness of his higher faculties and forgets that he has a soul. The more convinced he is that the only reality is matter, the more dense his views of life, and the more serious his daily duties become, until, eventually, every care is a burden and every burden a curse to his existence.

It is just here that occult understanding becomes valuable. As commonly defined, "Occult" means "hidden"; but, strictly, it means that which is not plain to external vision; that which the senses do not exhibit. It is that part of knowledge which is plain to the higher faculties of both mind and soul. The mysteries of existence may be studied and made plain through exercise of these higher faculties. Learning how to develop and use the higher reason, the philosophical powers of soul-intelligence, the perceptive faculties of the super-conscious spirit nature, gives knowledge of a thousand and one faculties and powers never dreamed of in sense-action and renders easy of solution many a vexed problem of material life, not otherwise to be understood.

The simplest rules of occult teaching enable the student to so frame his thoughts as to form pictures in mind, which, operating through the natural laws of reflective action on the body, influence its action in directions that may produce the very result that the mind, relying upon sense action and material belief alone, finds impossible of accomplishment.

The anxious cares of the mind with regard to bodily health vanish like the mist when the natural result of a conscious mental imagery of active ideas is understood. The stagnating worries about money matters and material values, cease to oppress when it is seen that worry is only the continued action in mind of the mental picture of a conscious thought of the very thing not desired; that such action followed up only tends to produce the undesired result; and that through reasonable exercise of the higher thought-faculties the opposite result can be produced, even easier than the wrong one, because the higher faculties are involved and they invariably contain the greater power. The lower never controls the higher; we

only allow the lower to operate uncontrolled, by withholding the powers which we really possess and may use at will. Conscious realization of these powers within ourselves brings the buoyant happy strength of the spiritual idea of *possession*, in the radiant hope of which the weighty stone of daily duty becomes a dewdrop, that evaporates in the morning sun, and the problem of life a diamond, gleaming with the many-hued light of spiritual activity made manifest in the intelligence of man—the Image and likeness of Deity.

A MODERN SCEPTIC.

There is no better evidence to-day of the spirit of religious toleration than that which manifests itself when questions of faith are being studied from a scientific and truthful stand-point. It is the truth and not the doctrines, the facts and not the fallacies, that receive sanction and encouragement among laymen.

Less than fifty years ago a man who questioned and inquired was considered a "sceptic," and a sceptic was no better than an infidel. But now modern intelligence tolerates sceptic and infidel. The "Higher Criticism" makes room for many "sceptics," and paves the highway for many infidels, and unless he makes himself specially obnoxious by loud assertions of his beliefs or unbeliefs, neither need feel ignored. Guised as an Agnostic, or non-sectarian, he may pursue his way in the religious world, unmolested, so long as his religious ethics are not radically opposed to all ethics. The present social and religious conditions prove these statements.

The ethics of the Christian religion dominate in nearly all spheres of religious belief in America, but they are being reduced more and more to purely ethical principles. Christianity is throwing off, piece by piece, its habiliments, its livery so to speak; as adornment precedes dress among savage tribes, so has pomp, ceremony, and the miraculous preceded and obscured the ethical principles in all religions. I doubt not that all scientific men will admit that the Israelites, as a people, furnished the best example of a religious evolution, but they will nowhere acknowledge a supreme, "personal" dictator, as guiding the destiny of this people more than others, except as they translate "supreme," "personal," etc., into scientific phraseology; and this means that the highest and best ethical principles or laws conducive to health, happiness, and longevity were evolved in this race. This interpretation of "Israel's God" will I think

be approved by nine-tenths of all scientific men. It is not our purpose to go into any controversies over the Old or New Testament; that is left to men of greater ability. Suffice it to say, that the Old Testament having been so scientifically and truthfully interpreted, the New Testament should receive similar treatment.

The "modern sceptic" comes in at this point and says, I do not doubt the authenticity of Bible writings. I do not doubt the probability of the four Gospels, of Christ's birth and death, etc.; but I do doubt very much the unnatural and unscientific explanations of many events narrated in the New Testament, if they occurred at all.

The sceptic and the Christian still collide on the ground of ethics. Laying aside all the "livery" of miracles, "blood atonement," "immaculate conception," "resurrection," etc., they still are guided and controlled by those fundamental principles which, after all, are the foundations of all religions.

Although we cannot reduce religious beliefs to a "positive philosophy" and science, yet ever, more and more, the metaphysical and abstruse, in creeds and doctrines, are giving way to rules and laws demonstrable in human action. That which is unknown cannot be the bulwark of our faith as we progress in intelligence. In the unfolding of life there must be conditions which we cannot know nor understand, and these conditions must furnish the basis for our theories, doctrines, and metaphysical deductions. The rules and guides of men in their so-called spiritual life are the simple yet profound laws of love and duty toward man, creature, and deity. These are the fundamentals of all religions, and through their perfect understanding and application, any man, whether he be Jew, Gentile, or Pagan, may attain unto that condition of serene happiness which, after all, is the destiny of but few to enjoy. In that larger religion which is growing, the best parts of all religions will be embodied. Ten million doctrines, but *one* religion.

It cannot be doubted, that when, guided by ethical laws regulating their moral sentiments, their conceptions, and worship of deity, all men sharing and living by these laws, shall truly be called the "children of God."

F. W. LEWIS.

METAPHYSICAL HEALING.*

The Subject pursued in the study of Metaphysical Healing is represented by the term Being, which means the Living Reality of the Universe—Life.

Life includes both Activity and Intelligence; Being, therefore, is living and intelligent Activity. The established modes of operation of the various activities of living Intelligence are the universal laws of Life. These universal laws are involved in every form of living Being. They differ only in mode, and in the degree of the intensity of their action.

The basic principle of all natural law is Harmony; therefore the natural activities of every mode of life are harmonious activities.

Life is Action. The various conditions met with in the life of each Individual are simply the varying states of activity resulting from his experience; or, changes of action taking place during his life.

Health is the Harmony, i.e., the natural Activity of Life. The harmonious activity of Being.

Sickness is an inharmonious condition caused by a departure from natural law; a temporary failure to realize the harmonious activities of Life which always exist and are continuously in operation for all. This being true, health may be restored by re-establishing the natural activities of harmonious life which have been set aside, neglected, or temporarily lost sight of by the sufferer.

In every action of human life three elements are involved, viz., Intelligence, Consciousness, and Activity. Intelligence is Consciousness in the same sense as Life is Activity. Conscious Intelligence, therefore, seems to be the right instrument through which to direct the activities of Individual Life.

Intelligence belongs to the spiritual side of Being; it is not in any sense material. In its ultimate it is Pure Spirit. In its operative action it is the true spiritual activity of the real life of Being; self-existent, non-destructive, eternal Reality.

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* Introduction to the system of Instruction in Metaphysical Healing given by The American School of Metaphysics.

An act of conscious Intelligence is a purely spiritual act in which neither matter nor sense plays any part. It is Consciousness itself.

A conscious act of Intelligence with regard to this every-day life is a Thought, in which the mental faculties are involved; an act of Mind, resulting in Mental Action. It has three stages of operative action—Conscious, Sub-Conscious, and Super-Conscious.

An Organic Function is the movement, or operative action of organic tissue in imitative response to sub-conscious mental action—physical reproduction of mental movement.

From these deductions it is inferred that the right remedy for disturbed and inharmonious conditions will be found in the restoration of natural mental conditions sufficient to re-establish the harmony of universal life. Where such natural harmonious action is re-established in the mental processes, both conscious and sub-conscious, its modes will be imitated and reproduced in the physical mechanism of the organic structure—the body—and health will be restored. This is the purpose of Metaphysical Healing; and the work which is continually being accomplished through its influence.

Knowledge of the laws of action involved in conscious life, both in sickness and in health, becomes necessary to the intelligent exercise of the mental faculties in producing the required changes. This necessitates the studying of Man in the various phases of his Being, that we may be able to intelligently direct his thought activities, and thereby help in healing his infirmities and in lessening the tribulations of his physical life.

The problem is not so formidable a one as, at first sight, might seem probable. Although the field of research is broad, and the distance to be travelled great, while the facts to be investigated are numerous, and the principles with which we deal of supreme importance, yet, the very Truth of these principles renders them transparent to the gaze of the earnest student.

With eternal truth, as with the sunbeam, a little light penetrates to a great distance, each ray uniting with the other, eventually producing a flood of light which extends in all directions and pierces the darkest depths, finally burning from the escutcheon of conscious thought every darkened stain of erroneous reasoning, and laying bare the entire scheme of conscious existence in the universe.

When understood as a whole, life is readily comprehended in each of its parts; then separate actions become as easy to control as to comprehend. While our problem is not impossible to solve, not yet beyond our reach in practical work, still it is intricate enough to demand the closest attention during study, and the subject is deep enough to require the most free and unprejudiced examination, with all faculties thoroughly alive to the principles of demonstrable truth, whenever and however they may come before our notice.

In practising the Science of Metaphysical Healing, every vicissitude of human life comes before us for judgment and for healing action. The power to cope successfully with the host of difficulties continuously presenting themselves, is gained through knowledge of the general laws involved in human existence. Such knowledge can be attained only by a clear comprehension of the pure Principles of Reality, which principles comprise the vital part of every human being. The invariable nature of these vital principles is harmonious; their action must necessarily be in perfect freedom, since nothing can be purely harmonious when under restraint, or when curtailed in action by fixed opinion.

If, then, we come to the study of principles so wide, so deep, and so powerful as these, with opinions already formed about the laws which it is required to examine, we, in the beginning, surround ourselves with limitations which may cause the most vital principles to seem insignificant, thus depriving ourselves of the power that may be gained through right comprehension. If, however, we can for the time being leave our bundle of preconceived opinions at the outer gate, and approach this study in perfect freedom, ready to measure, weigh, and examine on its own merits each principle of life presented, we shall then be in the best possible condition for dealing fairly with each law of action, thus coming to know the Principles of Being through pure contact with the Laws by which they are expressed. If, perchance, any opinion previously held should suffer by comparison with the law thus divulged, so much the worse for that opinion; and every fair-minded person is only too glad to see the ashes of an opinion which cannot stand against demonstrated law scattered in the four winds. It is only while one supposes his opinion to be truth that it possesses value to him.

The nature of Truth is eternally harmonious. All Truths, therefore,

fit perfectly together in the grand Mosaic of Reality. Herein we may find a sure test of any statement, and opinion alone becomes no longer of any importance. If the opinion is established upon a genuine Truth of actual Reality, it can be demonstrated in the laws of human life. If it will not stand demonstration in perfect fairness, it is neither true nor real, no matter how fair its visage may seem.

Power rests in knowledge, and is developed through right understanding of the real principles of life. Belief is not sufficient, and is seldom accompanied by power equal to the occasion, since one who believes, only, does not know; and if he trusts his belief, he does not wish to understand. In his own ignorance he is stupidly content.

The study of the subject of Being, for the purpose of establishing a science of Mental Healing, necessitates an examination of all real laws of human life. In order to understand these laws correctly there must be some knowledge of the principles of the spiritual side of man's Being. Study of these laws and principles brings one at once into the Metaphysical field, where the work becomes a Science of Healing through knowledge of the Principles of Metaphysics.

The principles of Metaphysics are the true laws of action in the universe; they are absolutely essential to every mode of life. All right mental action takes place in accordance with these laws.

Physical action is reflected from Mental action, and corresponds to it in every detail. As is the thought, so must be its physical expression.

This Philosophy claims as its natural fruits the healing of sickness, suffering, and sorrow, without the intervention of materiality in any manner whatsoever. If this claim holds good, then the resultant facts are radically different from the supposed facts of common experience. The facts being different, it is natural to anticipate that the theories producing such results will vary somewhat from those through which only the common results are obtained. Results prove the character of every mode of action.

Right investigation of any theory can only be conducted through the faculty of reason. Reason is the association of Ideas, through a calm consideration of their character and qualities. In this way ideas may be carefully examined from their spiritual side, where the actual facts of permanent reality are found, and where the eternal Truth of any

theory always rests. The foundation of every real Idea is a spiritual principle.

Truth is always discovered within the Idea; never entirely within the Thing or Object. The object only imperfectly expresses the action of a truth, while Truth is the ultimate reality of the thing. Truth is subjective, while the thing is always objective, or external in nature, in substance, and in action. The objective thing may be examined materially, but the subjective truth yields itself only to spiritual manipulation. Through the exercise of pure reason the qualities of the idea may be examined, disclosing the real principle on which the idea is constructed.

The study of Metaphysical Healing is based upon examination of the Ideas involved in the existence of generic man. The healing act involves an application of the natural laws of existence to each man's experience in life.

Knowledge of these natural laws is acquired through correct examination of the Principles of Reality in the universe. These principles are discovered only while analyzing real Ideas. In the present phase of existence our readiest instrument of analytical observation is Reason. Because of these facts it is especially important to develop the faculties of reason in the very inception of this study.

Unfettered reason leads through analytical processes eventually to a clear understanding of pure truth. This brings us in contact with the Realities of the universe which we inhabit. Understanding these realities we are enabled to work with them and to operate through their natural laws of action; then we may recognize the unreal character of the various illusive appearances with which we are necessarily surrounded during this material life.

In dealing with such problems as these, reason is our only salvation; argument proves of no avail. In argument each considers his conferee an opponent, and throws out his opinion through the assertive forces of his own self-will; while in reason each considers the other as himself, presents Ideas for mutual consideration, and elucidates the ideas through the illuminative faculties of Intelligence.

Reason is the association of Ideas, while argument is the combat of opinions. During the combat of argument, Ideas usually take to themselves wings and depart for a more congenial clime.

In the combat of argument neither reason nor intelligence is displayed; opinion has the entire field, and still holds sway after the contest is ended. Argument is always the implement of opinion, while reason is the instrument of Intelligence.

Opinion never has any use for reason. Opinion knows it all without taking the trouble to investigate. This attitude closes the door to knowledge, in which state the opinionated bigot never learns how little he really does know. In action of this kind there is no progress for ourselves and no power to help others.

The true way to learn and to help, is to reason together. In reason each stands open and receptive to such fact as may be presented by the other, still remaining calm and clear in his own thinking faculties. Each is thereby enabled to see whatever points of error may be contained either in his own theory or in that of the other. Thus both gain through reason, while both invariably lose by argument.

Reason is a faculty of the Soul, spiritual in its nature and aspiring in action. Its tendency is to build and sustain Truth. It is the external instrument of pure Spiritual Intelligence, and, when rightly exercised, leads inevitably upward to higher ground of understanding. It is the vehicle of Optimism. Argument, however, is based upon animal sense and is material in all its tendencies; its aim is always toward destruction, and it is unyielding in every operation. It is the recourse of the Pessimist. Truths blend and Facts unite in Reason, while error only emphasizes error in argument.

In this study we base action upon Reason, and work through that to the ground of the higher perceptive faculties. The truths of the science are reached and understood by dealing with Ideas—objective things receiving only a secondary consideration, on their own ground, as natural expressions of real Ideas.

If careful examination be given to the Ideas presented and impartial judgment be exercised on the facts deduced, while theories are tested by such rules as are necessary in a study of mental faculties and spiritual activities, forces and powers unknown to material reasoners will be recognized which can only be reached through Metaphysical investigation.

Metaphysics is the Science of Being.

LEANDER EDMUND WHIPPLE.

MEDITATION AND READING.*

MEDITATION.

To think aright is to live aright. To think the truth is to become the Truth. Truth is substance; error is shadow. Truth is light; error is darkness. We desire to become truthful in all things that we may dwell in the light. Darkness generates fear; fear is bondage; bondage generates discomfort, disease, and death. Therefore, let us flee from the darkness of error, which would enslave us. Then, we shall know the Truth and the Truth shall make us free. We know if we think the truth we will speak the truth. We desire that our tongues shall not lead us away by rash words. If we are truthful we will be honest, generous, forgiving, gentle, and loving, for we know the infirmities of all men are like our own. If we are truthful ourselves we will drive error out of others. They will then see the light as we see it and they will live in harmony with us as we with them. Without truth we are miserable; with truth we are always happy and blessed. Let us repeat over and over to ourselves till it becomes our permanent thought: "Truth is Light. Truth gives Peace. Truth will ever Conquer." Amen.

RESPONSIVE READING.

MINISTER.—Great is Truth and stronger than all things.

CONGREGATION.—All the earth called upon the Truth and the heaven blessed it.

MINISTER.—All works shake and tremble at it and with it is no unrighteous thing.

CONGREGATION.—It endureth and is always strong; it liveth and conquereth forevermore.

MINISTER.—With her is no accepting of persons or rewards; but she doeth the things that are just, and refraineth from all unjust and wicked things.

CONGREGATION.—Neither is her judgment in any unrighteousness.

MINISTER.—And she is the strength, kingdom, power, and majesty of all ages.—*Book of Esdras, Apocrypha.*

* Selected from the Service of the Metropolitan Independent Church, Rev. Henry Frank, Minister, Hardman Hall, New York City, November 7, 1897.

SUBCONSCIOUS IMITATION.

Boonville, Mo., October 5, 1897.

Editor "Intelligence."

Dear Sir: Noticing frequent allusions to the subject of heredity in your valuable journal recalls a case in my own family.

My father, a physician of high standing in Germany, had the very peculiar habit, when in a deep study, of crooking his index finger and pressing it against the upper lip, apparently unconsciously gnawing its inner lining.

Resembling my father in scarcely any respect, I not only never acquired this peculiar, perhaps unique, habit, but, coming to this country in early youth, had almost forgotten it, when, to my surprise, I noticed my oldest son, born two years after his grandfather's demise, assume my father's attitude and practise it, also in apparent total unconsciousness.*

Respectfully,

C. F. ACHLE.

TRANSFUSED AFRICAN BLOOD SAID TO BE A
YELLOW FEVER ANTITOXIN.

Sébre, Ky., October 9.—On the basic fact that the pure-blooded African has absolute protection from yellow fever, Dr. A. R. Jenkins, of Kentucky, offers to the experts present in the focal region of that disease this new treatment: That they transfuse the blood of the colored man into patients suffering in the beginning stage with the severe form of fever as a yellow fever antitoxin.

It may cure or immunize through the destruction of the yellow fever germs in the patient's system by the phagocytes and planocytes of the African's blood. It is almost certain that it is these organisms in the African's blood that protect him.—*The Daily Lancet*.

* This does not necessarily relate to heredity. It comes under the head of *subconscious* Thought-Transference, becoming operative through the latent tendency of the human mind to imitate what it sees.

The *mental image* of the eccentric act was clearly defined in the subconscious realm of the mind of the parent of this child, who had so often witnessed and thought about it as unique. Temporary forgetfulness did not obliterate the picture in mind, which constantly remained and could have been seen by a clairvoyant mind, at any time.

The mind of the child, being intensely clairvoyant by nature (as are the minds of all children), clearly recognized this *image of action* in the mental atmosphere, and, through the natural tendency to imitation, reproduced it in operative action, quite unconsciously.

The operation was an automatic imitation of a mental image of action, recognized subconsciously. It was therefore not "inherited" in the flesh, in the blood, or in the mind; yet by transference of an image it did pass through an intermediate mind to the distant offspring.—ED.

BOOK REVIEWS.

YERMAH: THE DORADO. By Frona Eunice Wait. Cloth, 350 pp., \$1.25.
William Doxey, 631 Market Street, San Francisco, Cal.

The literary merit of this book is far above the average work of fiction. The wide range which the author's imagination covers in weaving into the romance the magical rites, occult ceremonies, and religious observances pertaining to the most ancient peoples, shows an ability quite remarkable. The scenes of the story are laid in San Francisco, "eleven thousand one hundred and forty-seven years ago," and this vicinity is supposed to be inhabited by a colony from Atlantis. The destruction of Atlantis is the principal incident depicted. The interest is sustained throughout, and those who delight in gorgeous imagery and scenic effects will feel amply repaid by a perusal of this attractive book.

STUDIES IN PSYCHICAL RESEARCH. By Frank Podmore, M.A. Cloth, 454 pp., \$2.00. G. P. Putnam's Sons, 27 West Twenty-third Street, New York.

To those who are attracted to subjects of a mystical nature this work will be of extreme interest. Mr. Podmore gives an extended and systematic account of the work of the Society for Psychical Research for the past fifteen years, through its committees and individual members, and gives the conclusions reached, but he warns his readers that his book represents his individual impressions of the results of their work and that his colleagues are in nowise committed to the views expressed therein.

The author states that "of the illustrative narratives quoted, the greater number are taken from the Monthly Journal and other unpublished records of the Society." Many interesting cases of hypnotism are given, besides a large amount of testimony to premonitions and previsions, while to spiritualism and its attendant hallucinations the greater portion of the work is devoted.

A MANUAL OF ETHICS. By John S. Mackenzie, M.A. Cloth, 437 pp., \$1.50.
Hinds & Noble, Cooper Institute, New York.

Books of this nature are always welcome to the student of ethics, to whom the systematic treatment of this most interesting subject adopted in the present volume will be a valuable aid. The author does not lose sight of the fact that metaphysics is the foundation of all ethics, although he states in his Preface that his design is to "give, in brief compass, an outline of the most important principles of ethical doctrine, so far as these can be understood without a knowledge of metaphysics." His aim is "to conduct the student gradually inward from the psychological out-works to the metaphysical foundation."

His metaphysical point of view is that of the school of Idealism—in that respect similar to other treatises which have already appeared—but he handles his subject in a slightly different manner. This is the third edition, and has been enlarged, revised, and partly rewritten. The work has been divided into five parts. Of these, Book I. is devoted to Prolegomena, chiefly psychological; Book II., Theories of the Moral Standard; Book III., The Moral Life.

The Introduction gives a general indication of the nature of ethical science.

ZELMA, THE MYSTIC; OR, WHITE MAGIC VS. BLACK. By Alwyn M. Thurber. Cloth, 380 pp. Authors' Publishing Company, Chicago.

The purpose of this book is to "clothe in story form a train of philosophic

teachings, with a view of drawing the line between the confusing psychical happenings of our day and the truly mystical observances of him or her who has the gift of prophecy or healing."

With this opening, the author sets forth in the Preface his attempt to make practical some of the graver truths of occultism by the aid of fiction, and these claim the attention of the reader throughout the pages. The story is an interesting one, depicting human nature in its highest phases.

OTHER PUBLICATIONS RECEIVED.

THE SURVIVAL OF THE FITTEST. By Ragnar Redbeard, LL.D. Paper, 165 pp. Chicago, Ill.

LIFE OF SRI CHAITANYA. By K. Chakrovarti. Paper, 12 pp. 80 Serpentine Lane, Calcutta, India.

THE BREATH OF LIFE. By Ursula N. Gestefeld. Cloth, 63 pp., 50 cents. The Gestefeld Publishing Company, New York.

DON'T WORRY: THE SCIENTIFIC LAW OF HAPPINESS. By Theodore F. Seward. Paper, 58 pp., 25 cents. The Brotherhood of Christian Unity, 18 Wall Street, New York.

PARSIFAL. Der Weg zu Christus durch die Kunst; eine Wagner-Studie von Albert Ross Parsons; aus dem Englischen nach der zweiten Auflage übersetzt von Dr. Reinhold Freiherr von Lichtenberg. Paper, 212 pp. Published by Paul Zillmann, Berlin-Zehlendorf, Germany.

AMONG OUR EXCHANGES.

THE THEOSOPHIST, for October, is full of good subject-matter. The leading articles—Initiation, by Alexander Fullerton, and Reality, by Aloha Aina—are followed by The Ancient Mysteries—Burmese Folk-lore—Truth—The Basis of Knowledge—The Voice of the Silence—Modern Prophecies, and others of equal interest. This is quite the best of the theosophical magazines. Annual subscription, \$5.00; single copy, 50 cents. Published at Adyar, Madras, India.

THE NEW TIME, for November, keeps up its standard as an organ for social and political reforms. The opening article, by H. L. Bliss, is a challenge of Col. Carroll D. Wright's statistics published in the September "Atlantic Monthly." Professor Frank Parsons has a paper on Street Railways, which cannot fail to be one of public interest. Among others are: The Individualistic Argument for Direct Legislation, by Eltweed Pomeroy—Ethical Aspect of the Labor Problem, by Rev. J. Stitt Wilson—Postal Savings Banks, by E. E. Ewing. The editorial columns contain the usual strong treatment of the topics of the hour. \$1.00 per annum; single copy, 10 cents. Charles H. Kerr & Co., 56 Fifth Avenue, Chicago, Ill.

MERCURY, for November, opens with a frontispiece portrait of Alexander Fullerton. The articles are: Man and His Vehicles of Consciousness, by May Barlow Barber—Duty of Theosophists towards Inebriates, by Alexander Fullerton—Isis Unveiled, by William T. James—The Philosophy of Herbert

Spencer not Materialistic, by F. E. Titus, followed by the usual editorial matter. \$1.00 per annum; single copy, 10 cents. Palace Hotel, San Francisco, Cal.

MODERN ASTROLOGY, for December, is a special Christmas number. One-half of its pages are devoted to a story entitled "The Mystery of Eunice," and, owing to this, the usual articles have been suspended. Annual subscription, 12 shillings; single copy, one shilling. 1 and 2 Bouverie Street, Fleet Street, London, E. C.

THE THEOSOPHICAL REVIEW (formerly Lucifer). Monthly. 12 shillings per annum; single copy, one shilling. The Theosophical Publishing Society, 26 Charing Cross, London.

THE FORUM. Monthly. \$3.00 per annum; single copy, 35 cents. The Forum Publishing Company, 111 Fifth Avenue, New York.

THE LIGHT OF THE EAST. A Hindu Monthly Review. Edited by S. C. Mukhopadhye, M.A. 12 shillings per annum. 3 Issur Mill's Lane, Calcutta, India.

UNIVERSAL TRUTH. Monthly. \$1.00 per annum; single copy, 10 cents. F. M. Harley Publishing Company, 87 Washington Street, Chicago, Ill.

THE INTERNATIONALIST. Monthly. Edited by H. A. W. Coryn and G. W. Russell. Price, threepence. Published at 13 Eustace Street, Dublin, Ireland.

CURRENT LITERATURE. Monthly. \$3.00 per annum; single copy, 25 cents. The Current Literature Publishing Company, 55 Liberty Street, New York.

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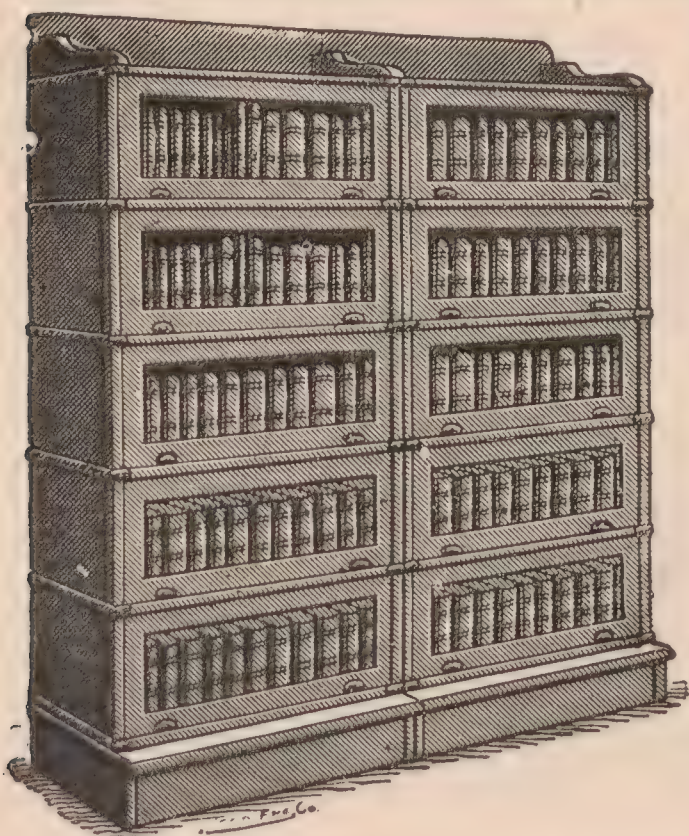
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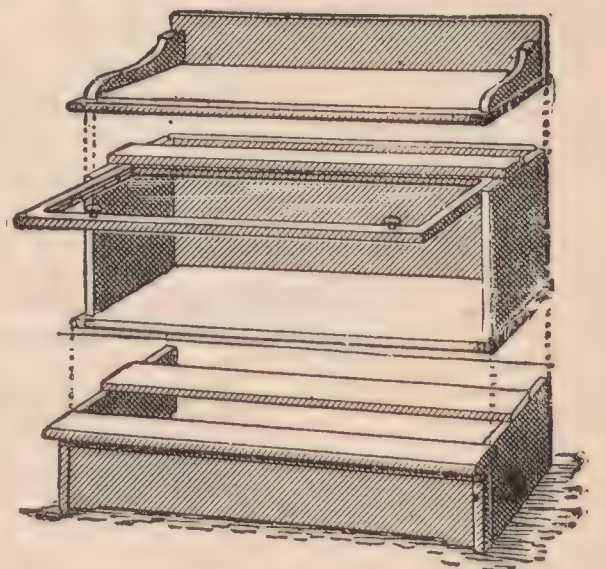
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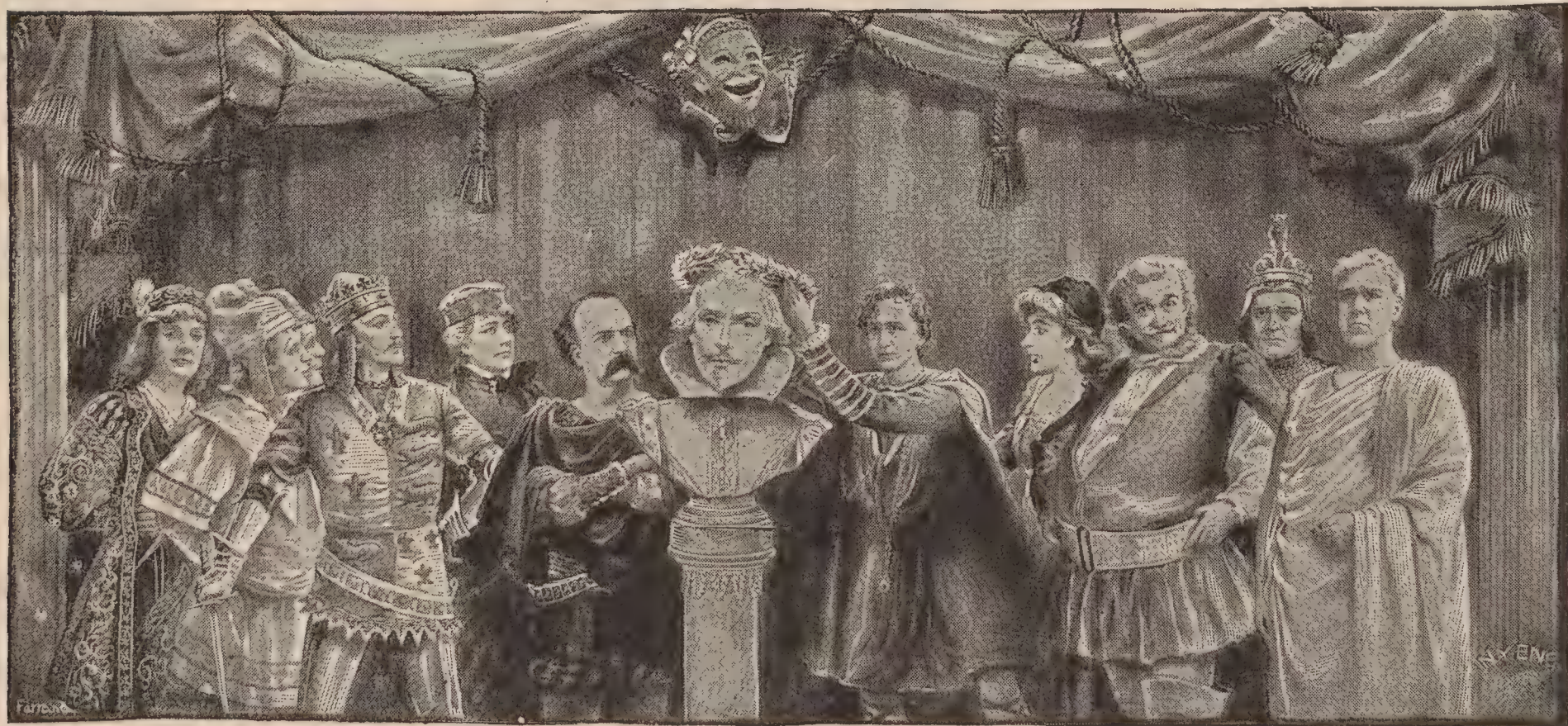
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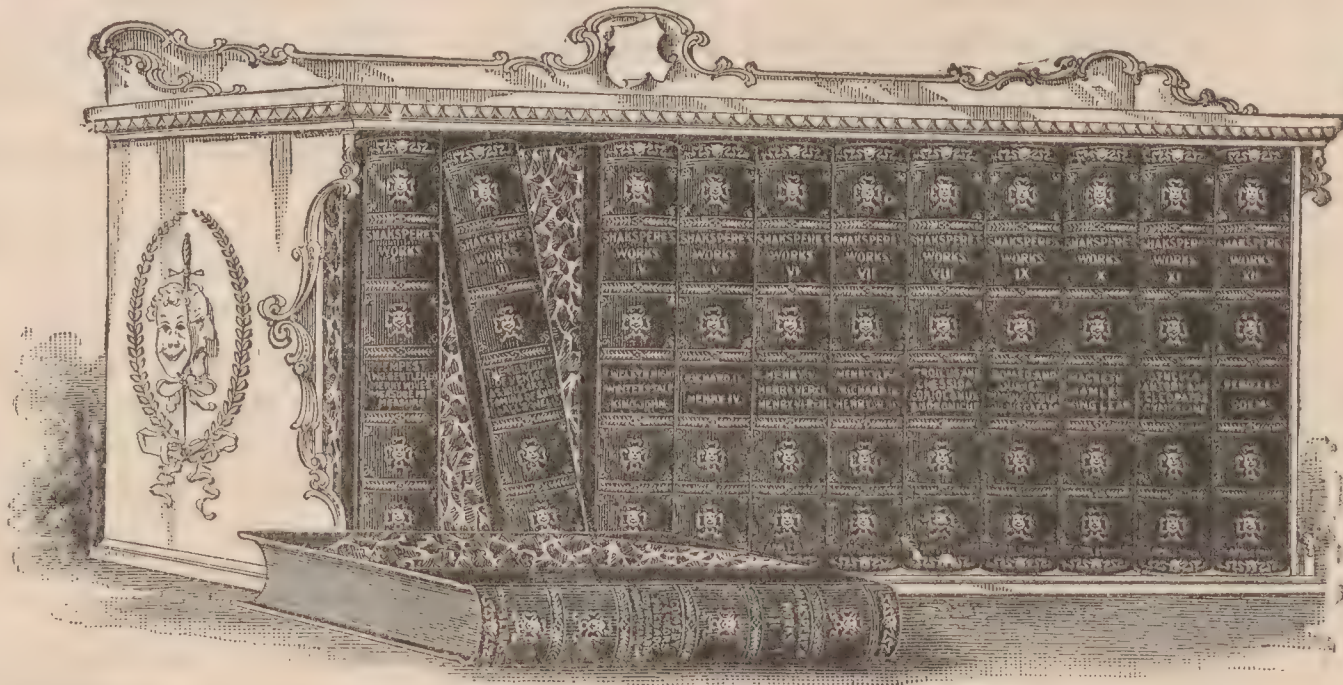
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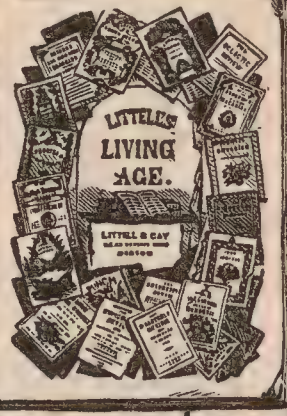
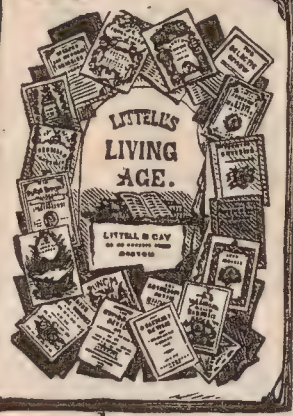
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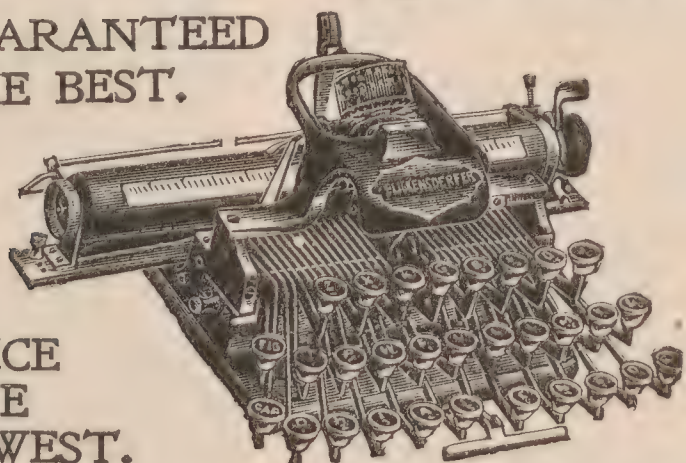
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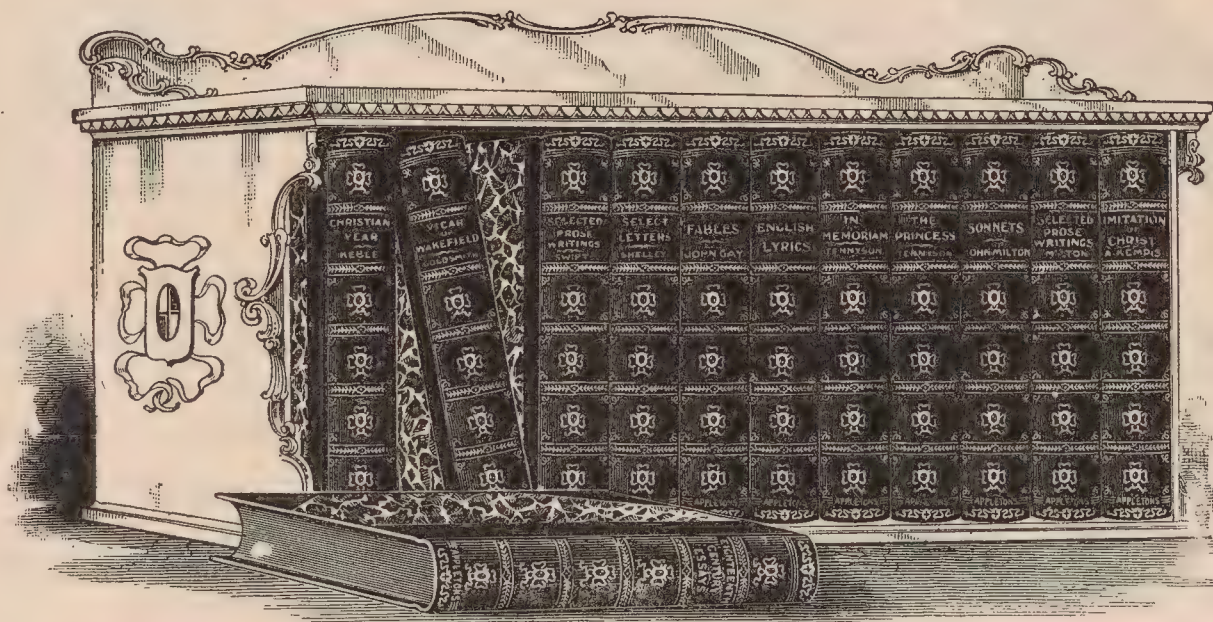
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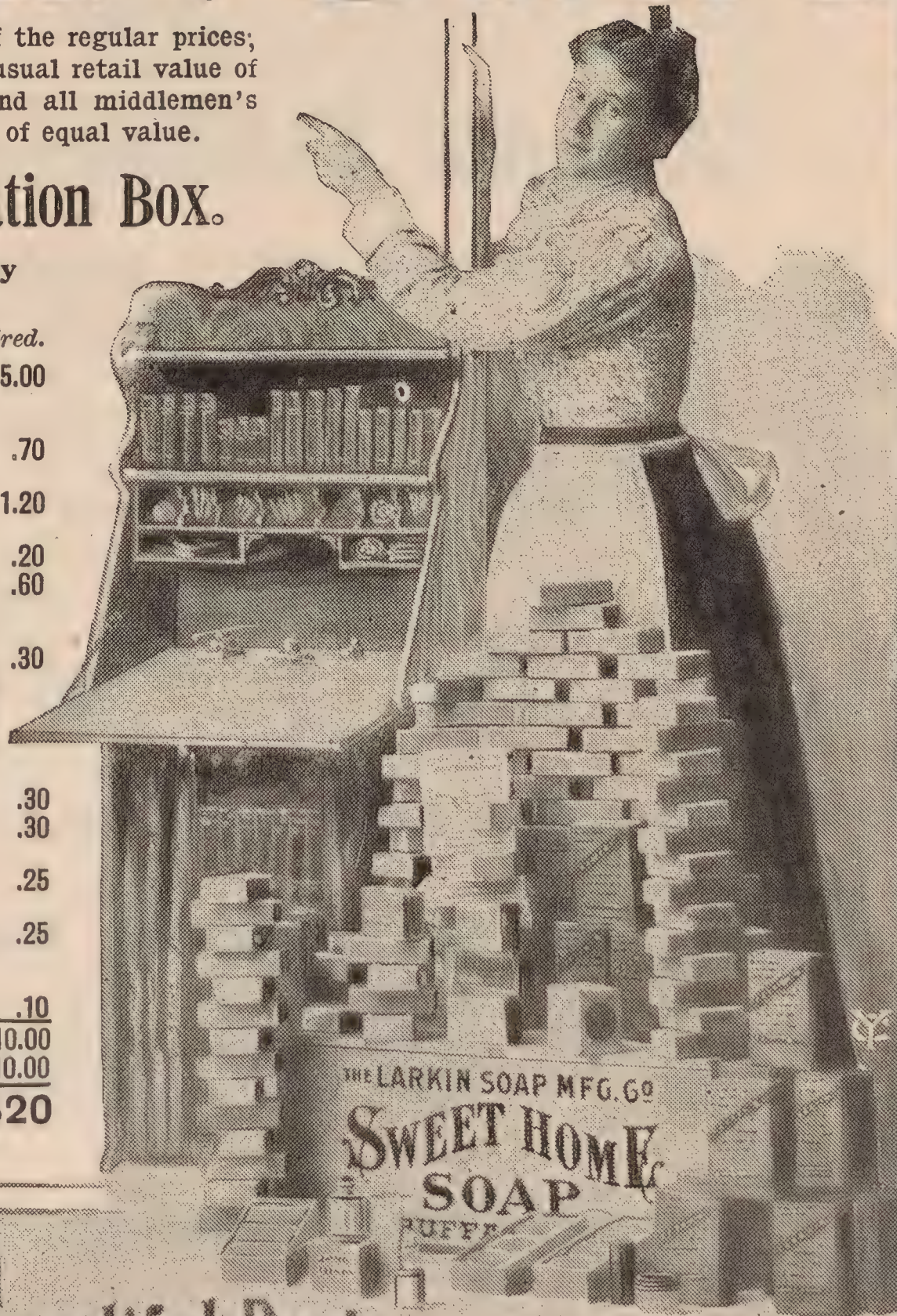
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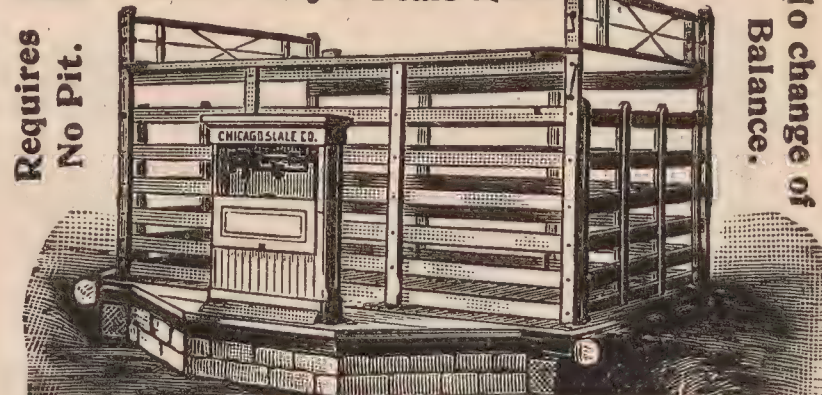
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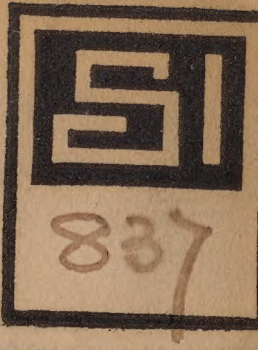
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